

THE
RULE for Finding *Easter*
In the BOOK of
Common-Prayer,

Explain'd and Vindicated against the Ex-
ceptions of the late Learned Dr. *Wallis*; and the
Misrepresentations of Mr. *Baxter*, Mr. *Calamy*,
and other Dissenters

Wherein Directions are given for Finding
the Ecclesiastical New and Full Moon; the Domi-
nical Letter, &c. Together with a Table of the
Lunar and Solar Cycles, Golden Number, and
Dominical Letters for 532 Years: Shewing, that
the Full Moon is the Fourteenth Day inclusive
from the New Moon. And a PREFACE,
giving an Historical Account of the said Rule,
and the several Objections made against it.

Together with

An APPENDIX,
Shewing the
True TIME of Keeping
St. Matthias's Day in Leap-Years.

Wherein are inserted A.B. *Sancroft's* Order.
And Dr. *Wallis's* LETTER to Bishop *Fell*
concerning the same, A. D. 1684.

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in Ludgate-street. 1702.

See. Vol. 2, Killing 6

THE
HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1800
BY
JOHN B. BOWEN

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RULE for finding *Easter*

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Common-Prayer,

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Lately publish'd by the same Author,

1. **T**HE True Time of keeping St. Matthias's Day in Leap-Years. Shewing, that it is to be kept on the 24th, and not on the 25th of February, as some Almanacks place it. Wherein are inserted, I. Dr. Wallis's Letter to Bishop Fell on this Subject, A. D. 1684. printed from his Original Manuscript. II. Archbishop Sancroft's Order, sent to the Clergy of his Province, on this Point, A. D. 1684. III. Collections out of Accounts of Time shewing the ancient Usage of celebrating this Festival, and the Manner of Intercalating in Bissextile or Leap-Years, [intended as an Appendix to the Rule for finding EASTER, &c.] Price 6 d.

2. The Rule for finding EASTER, &c. Explained.

3. The true Time of keeping St. Matthias's Day in Leap-Years.

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L O N D O N :

Printed for *J. Downing* in *Bartholomew-Close* near
West-Smithfield, *J. Knapton*, *J. Wyat*, *H. Clements*,
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J. Bowyer in *Ludgate-Street* ; *D. Brown* without
Temple-Bar ; *J. Fox* in *Westminster-Hall* ; and
G. Strahan in *Cornhill*. 1712.

Price One Shilling.



1

Because in the following Preface and Conference there is very seldom Mention made of the Editions of the Books there refer'd to, and in many places References to the Authors Names only; I have thought it proper to subjoin the following Catalogue.

A *Uiores Latinae Linguae cum Notis Dion Gothofredi*, 4to 1585.

Ambrosii Divi Opera, 2 Vol. Paris. Fol. 1686.

Water's Nonconformists Plea for Peace, 8vo. 1679.

— *Defence of the Nonconformists Plea for Peace*, 8vo. 1680.

— *English Nonconformity as under K. Charles II. & K. James II. truly Stated & Argued*, 4to. 1689.

— *Narrative of his Life and Times*, Fol. 1696.

— *The Abridgment of it*, see *Calamy*,

de Opera, Col. Agrip. 2 Vol. Fol. 1612.

Veridge's Institutiones Chronologicae, 4to. 1705.

— *Abridgment of it*, V. *Introductio ad Chronologiam*.

ingham's French Churches Apology for the Church of England, &c. 8vo. 1706.

ndel's Histoire du Calendrier Romain, Amst. 8vo. 1710.

oker's Tractatus Paschalis, 8vo. 1664.

co, Vide *Sacro Bosco*.

cherii Comment. in Victorii Canonem Paschalem, Antw. Fol. 1633.

he Reformed Calendar, or an Essay towards altering our *Julian Calendar* to a nearer Conformity with Truth, &c. 8vo. 1701.

A

Clarvis

An INDEX.

- Clavis Calendaria*, or the Liturgy Calendar of the
Church of England explain'd; 8vo. 1700:
Introductio ad Chronologiam, Oxon. 8vo. 1704.
Calamy's Abridgment of *Baxter's* Narrative of his
Life and Times, 8vo. 1700.
——— *Defence of Moderate Nonconformity*, Part 2,
and 3, 8vo. 1704-5.
Clavii Opera, Fol. 1612.
The Clergyman's Vade Mecum, 3d Edit. 8vo. 1709.
Collier's Historical and Geographical Dictionary,
2 Vol. Fol. 1700.
Dupin's Ecclesiastical History.
Durel's Vindiciæ Ecclesiæ Anglicanæ, 4to. 1669.
Eusebii Historia Ecclesiastica & Vita Constantin.
Paris, Fol. 1659.
EASTER. *Vid.* Booker, Gadbury, Letter, Pell
Rule, Wright,
Falkner's Libertas Ecclesiastica, 8vo.
Festa Anglo--- Romana, or the Feasts of the English &
Roman Church with their Fast & Vigils, 120. 1678.
Fullwood's Grand Case, 120. 1663.
Gadbury's Festum Festorum, &c. 8vo. 1687.
Hoadly's Reasonableness of Conformity to the
Church of England, Part 1. 2d Edit. 8vo. 1703.
——— *Defence of the Reasonableness of Confor-*
mity, 8vo. 1705.
Holder's Discourse concerning Time, 2 Edit. 120. 1701.
Hooper's Discourse of Lent, 8vo. 1695.
Hopton's Concordancy of Years, 8vo. 1615.
Jäckman, Vid. Letter.
Isidori Hispalensis Origines ap. Auctores Linguae Latinae.
The Julian and Gregorian Year, &c. 4to. 1700.
Kalendarium Gregorianum perpetuum, Paris. 120.
1583.
A Letter from Dr. Wallis to Bishop Fell, *Vid.* *The*
true Time of keeping St. Matthias's Day in Leap
Years.

— To Sir John Blencow, [*Vid.* The Philosophical Transactions of the Royal Society, Vol. 23. N. 240. for March 1698.]

— From Rich. Thornton, Esq; to the Secretary of the Royal Society on his reading Dr. Wallis's Letter to Sir John Blencow; [*Vid.* the Philosophical Transactions for March 1705. Vol. 24. p. 1902.]

— From Mr. John Jackman to the Secretary, &c. giving an Explanation of the Rule for finding EASTER; [*Vid.* The Philosophical Transactions of October 1705. Vol. 24. N. 303.]

— To Mr. John Ollyffe touching the Declaration of Assent and Consent, 8vo. 1703.

— Whorpe's Abridgment of the Philosophical Transactions. 3 Vol. 4to. 1705.

— Wright's Institutio Astronomica, Trajecti, 4to. 1689.

— The true Time of keeping St. Matthias's Day in Leap Years, 8vo. 1712.

— Newton's Cosmographia, 8vo. 1679.

— Nichols's Comment on the Book of Common-Prayer, Fol. 1709.

— Ollyffe's Defence of Ministerial Conformity to the Church of England, 8vo. 1702.

— Second Defence of Ministerial Conformity to the Church of England, 8vo. 1703.

— The Peaceable Design, being a modest Account of the Nonconformists Meetings, &c. 120. 1675.

— Wallis's EASTER not mis-tim'd, 4to. 1664.

— Wavii Opus de Doctrina Temporum, 3 Vol. Paris, Fol. 1700.

— Rationarium Temporum, Francker, 120. 1700. Philosophical Transactions of the Royal Society; [*Vid.* Jackman, Thornton, Wallis.]

— The Rule for finding EASTER, &c. Explain'd and Vindicated; wherein is shew'd the Rubrick's Agreement with the Council of Nice, and that Dr. Wallis's Exceptions are groundless and false, 8vo. 1709.

Sacro-

Sacrobosco Computus Ecclesiasticus at the End of his
Sphæra emendata, cum notis *Francisci Junctini*
& *Eliae Vineti Santonis*, Antw. 120. 1573.

Scaliger de Emendatione Temporum.

——— *Elenchus Calendarii Gregoriani*.

Sherlock's Discourse of Church Unity, 8vo. 1681.

Socratis Historia Ecclesiastica, Paris, Fol. 1659.

Sozomen Historia Ecclesiastica, Paris, Fol. 1659.

Spanhemii Introductio ad Chronologiam & Hist.
Sacr. 4to. 1694.

Suiccri Thesaurus Ecclesiasticus, 2 Vol. Basil, Fol.
1684.

Theodoreti Historia Ecclesiastica, Paris, Fol. 1659.

Thornton, Vid. Letter.

Wallis's Letter to Sir John Blencow, Vid. Letter.

——— Discourse of the Christian Sabbath, in
Parts, 4to. 1693-4.

Wheatly's Church of England Man's Companion
&c. 8vo. 1710.

Wright's Postscript [to his short View of Mr. *Whiston's*
Chronology of the Old Testament] about
our Rule for keeping EASTER, 4to. 1705.

English Bible, Fol. 1576, and 1640.

Common-Prayer-Book, London, Fol. 1627.

——— ———— *Edinburgh*, Fol. 1637.

Cosins's Devotions, 120. 1627, 72.

Gibson's Synodus Anglicana, 8vo. 1709.

Missale ad Usus Ecclesiæ Sarisburiensis, Roan. 4to.
1506, and 1521; and Lond. 1555.

The true Time of keeping St. *Matthias's* Day in
Leap-Years, 8vo. 1712.

The P R E F A C E.

G I V I N G

*An Historical Account of the
Rule for finding Easter, &c.
And the several Objections made
against it.*

THIS Rule, which has been made of late Years such a Bone of Contention amongst us, was not printed in the *Book of Common-Prayer* till 1662. when (together with the *Tables and Rules for the Moveable and Immoveable Feasts, together with the Days of Fasting and Abstinence through the whole Year,*) it was taken from Bp. Cofin's *Devotions*, printed in 1627. 120. * and inserted into the Li-

* In some later Editions of *Bishop Cofin's Devotions*, [particularly the 6th in 1672, and the 9th in 1693.] this Rule is thus express'd : EASTER-DAY is always the Sunday after the Day which is called, *The Easter-Limit*; which is found for any Year by the Help of its Golden Number in the Table before; for which Purpose there is a Table of EASTER-LIMITS.

B

turgy;

turgy; probably out of Respect to the Bishop; for *ABp. Sancroft* and *Dr. Pell*, to whom the *Revision* of the *Calendar* was committed, † were at that time his *Chaplains*: But there is a *small* Difference between them. For *that* in the Bishop's *Devotions*, is in these Words: 'EASTER-DAY, (on which the rest depend) is always the First Sunday after the Full Moon, which beginneth next the Equinoctial of the Spring in March. Whereas *ABp. Sancroft* and *Dr. Pell*, that they might make it the more *plain* and *intelligible*, put it in the Words which now stand in the *Calendar*, viz. 'EASTER-DAY (on which the rest depend) is always the first Sunday after the first Full Moon, that happens next after the One and Twentieth Day of March, And if the Full Moon happens upon a Sunday, EASTER-DAY is the Sunday after.

I have not observ'd, either in the 1. or 2. Book of *K. Edw. VI.* nor that of *Q. Eliz.* nor those of *K. James I.* or *K. Char. I.* or even the *Scotch* one any other Direction given for finding *EASTER*, than the *Table to find EASTER for ever*; which I believe is of great Antiquity (as well as the *Col. of Golden Numbers*) since I have seen it in 2 *Mis-*

† See *Synodus Anglicana*, p. 89.

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sals in Usum Sarum, printed on Parchment at Roan, in 4to. 1506. and 1521, and *Almanacks*, of the same Nature with the *Table of Moveable Feasts* calculated for 40 Years, in the present *Book of Common-Prayer*, tho' varying very much from one another; some having fewer, some more Columns.

In a *Missale ad usum Eccles. Sarisburiensis*, Lond. 1555. 4to. are these *Verses* relating to this Subject:

*Carmina Docentia per Novi Lunia invenire Pascha.
Post Regum Festa, quere Novi Lunia trina.*

*Post Dominica Tertia, Pascha Sacrum celebra.
Aliud, post Veris Æquinoctium, quere Pleni Lunium.*

*Et Dominica Proxima sacrum celebra Pascha.
Non verius invenies, si mille legas Codices.*

But excepting the Rubrick afore-mentioned in *Bp. Cosin's Devotions*, I have not met with any other than the Two following ones. The First, is in the *Preces privatae in Studiosorum Gratiam collectae, & Regiâ Authoritate approbatæ, & quibusdam in locis*

* N. B. The same Verses are cited in Dr. Pell's *Easter not mis-timed: With an Explication of them.* The First Direction is what we do not usually make use of; and the latter is in Effect the same with the Rule in the Calendar, as will appear by Calculating Easter, the 21st of March, signifying the Vernal Equinox.

etiam auctæ, 1573. in 160. The *Second*, before a *Bible* in small *Fol.* printed at *London*, in 1576. which tho' it has no *Common-Prayer* before it, has, notwithstanding, (as several other *Editions* of the *Bible* printed about that Time have) the *Calendar* before it.

In the *First* of these, *viz.* the *Preces privatae*, &c. There are near the *Beginning* of it, amongst other things relating to the *Calendar*, these *Verses* relating to this Point.

*Post Martis Nonas ubi sit nova Luna requiras
Mouque Dies Domini Tertis, Pascha tenet. †*

In the *Second*, *viz.* The *Bible* before-mentioned, at the End of the *Almanack*, (which has, as I said before, in all *Editions* of the *Book of Common-Prayer*, since 1662. bore the Name of a *Table of the Moveable Feasts*, and has been calculated constantly for 40 Years,) there is among other things relating to the *Calendar*, A

† The Reason why we are here directed to begin after the *Nones* [or *Sixth Day*] of *March*, is because the 14th *Day Inclusive* (which is the *Full Moon*) from any Day before it, would fall before the *Vernal Equinox*, [or the 21st of *March*.] Whereas the *First Full Moon* after the *Vernal Equinox*, [or 21st of *March*] was appointed by the *Nicene Council* to regulate E A S T E R.

Rule

Rule to find out **EASTER** for ever, in these Words, ' Being in the 12. Chap. of Exodus, ' commanded by God to the Israelites, to ' hold Easter, [which is to say the Passover] in Remembrance of their Deliverance out of Egypt, upon the fourteenth Day of the first Month, to wit, at the full of the Moon, many and sundry Opinions have afterwards risen concerning the keeping of the same: Hereupon in the Year 324, Constantine then reigning, in the Council of Nice, emongest other things it was decreed, That Easter should be kept the fourteenth or fifteenth Moon, to wit, the full Moon in March, which is the first Moneth of the Yere, the Sun then entring the tenth Day thereof into Aries; the Spring there beginneth, and the Year also, after the Manner of the Jews, Astrologers, and many others. To find it owte, it is to be understood, that Easter is ever the first Sunday after the full Moon in March. But this is to be noted, that you must return no higher than the twenty second of March, nor yet ascend no further than the twenty fifth of April. *

At

* N. B. In a Common Prayer Book, printed at London, 1627. Fol. which is in the Bodleian Library at Oxford, and in which the Golden Numbers are plac'd in a different Order than usually, viz.

At the Revision of the *Book of Common-Prayer*, in 1661. there was inserted into

4 Days higher; so that in March, the Golden Number 19 is plac'd over against the 1st Day, 8 against the 2d, 16 against the 4th, &c. (as they are are likewise in a *Common-Prayer-Book*, 1634. Fol. The *Common-Prayer-Book* for the Church of Scotland, Edingburgh, 1637. Fol. and the great Church-Bible, London, 1640. Fol.) at the Bottom of the Table to find Easter for ever, are these MSS Notes.

- | | |
|------------|---|
| Concil. | 1. Pascha celebretur post Equinoctium vern. |
| Niceni | i. e. post 21 Martij. |
| tres regu- | 2. Pasch. celebr. post decimum quartum |
| lae. | Lunæ qui est post 20. Martij. |
| | 3. Pasch. celebr. Die Dominico post illum |
| | 14 Lunæ. |

To find out EASTER in this following *Almanack*, as the Golden Number is now set in it, you must do thus:

Observe against what Day in March the Golden Number of that Year, whose EASTER you would know, is plac'd; and from that Day inclusive, reckon to the 5th downward, and that 5th Day, if it fall after the Nones of March, is the Day of the New Moon, after which the 14th Day inclusive is the full Moon; and then the Dominical Letter of the same Year, which followeth that Day of the full Moon, sheweth you the EASTER-DAY, according to the Old Account which is still observ'd in the Church of England. The Reason why you reckon now from the Place of the Golden Number to the 5th Day downward, is because the Golden Numbers themselves are in this *Almanack* remov'd all higher towards the Head of each Month by 5 Days, than they were placed before anciently. The New Moon, from whence you learn the Full Moon, must follow the Nones of March, and may fall into April.

the *Calendar*, (as I said before) together with the *Tables of Moveable and Immoveable Feasts*, &c. this *Rule* which has been since made such a Bone of Contention amongst us.

In the Year 1664, the *Astronomical Moon*, viz. the *Moon in the Heavens*; and the *Ecclesiastical one*, viz. that found by the *Column of Golden Numbers*, happening to differ from each other, this *Rule* became Matter of great *Dissention*: The *Nonconformists*, in order to justify their Non-compliance with the *Liturgy*, laid hold of this *Difference* between the *Astronomical* and the *Ecclesiastical Moon*, as an *Objection* against the *Book of Common-Prayer*, as having in it *A False Rule for finding Easter*; and became a very plausible *Objection* against *Ministerial Conformity*; one Condition of which was, (and is still) the giving an *Unfeigned Assent and Consent* to all and every thing contained in the *Book of Common-Prayer*.

There were Some indeed at this time, thought the *Almanack-Makers* only to blame, as if they had misplaced *Easter-Day*; of which Mr. Gadbury has given this Account. † ' I well remember, says

† See his *Festum Festorum*, p. 38.

he, ' *what a great Bustle, Anno 1664,*
' *there was in this Nation, about the right*
' *observing of this Holy Feast. The King*
' *and Council were troubled with Complaints*
' *about it. And it was alledged to the King's*
' *Majesty, that all the Almanack-Makers*
' *for that Year, were mistaken in the right*
' *timing of this Feast, and had imposed a*
' *wrong Easter upon the World. Upon which*
' *noisy Charge, the Learned Dr. Pell, Chap-*
' *lain to the then Archbishop of Canterbury,*
' *wrote an ingenious Discourse in a Letter to*
' *a Friend in London; which was after-*
' *wards Printed, bearing this Title:*
' *EASTER not mis-timed. In which this*
' *worthy Gentleman plainly proved, where*
' *the Error lay; and the Astrologers or*
' *Almanack-Makers were also justly defen-*
' *ded, as well in respect of the Truth of their*
' *Art, as from an Impossibility of their confe-*
' *derating together to delude the World with a*
' *false Easter; whereas many of them lived*
' *remote from London, and from each other,*
' *and the most of them unknown one to the*
' *other. And the next Year, viz. 1665. se-*
' *veral of them that wrote Almanacks, as*
' *Mr. Wharton, Mr. Wing, Mr. Booker,*
' *and my self, as sensible of the Injustice, as*
' *well as Unreasonableness of that ridiculous*
' *Clamour, wrote a particular Defence of*

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the Art, as to that Matter, in the several Almanacks of that Year, as may be seen by any that please to take the pains to peruse them.

Had it been expressed in the Rule, that the Full Moon meant therein, was not to be found in the Common Almanacks, but by the Column of Golden Numbers in the Calendar of the Book of Common-Prayer, there would have been no room for any Objection against it; but the Want of such a Direction, gave then, as well as since, (and probably will hereafter, when this Tract shall be forgotten, if no such Direction be given,) a very great Handle for a Clamour against the Rule.

But however, this unreasonable Clamour was so perfectly silenced by this Learned Tract of Dr. Pell's, and by these Almanack-Makers, particularly Mr. Booker, * that it lay

* As to the Almanack-Makers, which Mr. Gadbury has mentioned, I have not yet been able to meet with them, nor with several other Pieces which have been wrote on this Subject, which I would gladly have consulted on this Occasions particularly, *An Essay towards the Reformation of the Julian Calendar*, Ann. 1664. and should acknowledge it as a great Favour, if any one who has them by them, will be pleas'd to communicate them to me: As to Dr. Pell's and Mr. Booker's Tracts, I have not abstracted them

lay Dormant, as far as I can find, till Octob^r 1675. when a little Book was published, in 120. by several Nonconformist Ministers, principally Mr. John Humphrey, with this Title, *The Peaceable Design: Being a modest Account of the Nonconformists Meetings, with some Reasons for their Nonconformity.**

These Authors, after Recital of the Rule, speak thus: *Now examine this Rule for the last Year 1674, and you will find the first Full Moon after the 21st of March was upon the 10th of April, and consequently if this Rule hold good, the next Sunday which was April the 12th should have been Easter-Day; but Easter-Day, was on the 19th of April, as the Table for 40 Years does tell you, as well as our Almanacks did. And how then shall we declare an Assent and Consent to all and every thing contained in this Book? The Table is in the Book, and the Rule is in the Book. If the Table be true, the Rule is false. It is a grievous Case that we must be turned out of our Livings, because we cannot give an Assent and Consent to both.**

here, as I have others Books of this Nature, because I intend to publish them entire with Notes if Encouragement be given me to dwell on this ~~Subject~~ Subject any longer.

*It was reprinted in 1680. but whether any Particular Answer was ever made to it I know not. Mr

Mr. Baxter in his *Non-Conformists Plea for Peace*, 8^o 1679. p.160. &c. having recited the Rule says immediately, *It is false; as, Every Almanack will shew.* 2. *The Table following to find out Easter for ever.* 3. *And the Practice of our Church that keepeth Easter on another Day: And to consent to use this Rule, he says, is to consent to keep Easter-Day contrary to all Christian Churches, and contrary to another Rule in the same Book; and to consent to use both Rules, is to consent to keep 2 Easter-Days in one Year, and so of Easter-Term.* He immediately adds, *That some Conformists say, That Assenting to, Approving of, and consenting to all things contained and prescribed, &c. signifieth but [as to humane fallible Writing, so far as there is no mistake] or assenting and consenting to be peaceable. But that others say, that it is but to assent that it is true where it is not false; and approve it is good where it is not bad; and to consent to use it where I have no Cause to the contrary.] And they ask, says he,* 1. *Whether this be the usual or proper Signification of such Words?* 2. *Whether any Non-conformists wou'd refuse it in that Sense?* 3. *Whether they will give leave to the Papists and all other Subjects to take the Oath of Allegiance in such a kind of Sense and Exposition.*

C 2

But

But adds he, p. 161. *There is one that hath defended this as true ; [meaning the Author of Easter not mis-timed, whom in p. 162. he calls Dr. Pell] and tells us, that by the Full Moon is not meant that which we call the Full Moon, or the same that's meant in the other parts of the Book ; but by the Full Moon is meant [the mean Conjunction] and [the 4th of April that Year, 1664 or [14 Days after the ancient New Moon found by the Golden Number the 14th day of the Ecclesiastical Cyclic Month. [For an Old Mass Book saith, ' Post veris Æquinoctium ' Quere Plenilunium, & Dominica proxima ' sacrum celebra Pascha, non verius invenies, si mille legas Codices.] After this, Mr. Baxter proposes these 8 Queries ; 1. Are we sure this Mass Book meant not Plenilunium as we do properly ? 2. And are we sure they erred not that wrote this ? 3. And yet are you sure what they meant ? 4. Will you perswade us that our Convocation now borrowed their Direction from this Mass Book ? 5. Are you sure this Mass Book should be our Rule herein of speaking or interpreting ? 6. And yet not in the Calendar, and other Passages in our Liturgy ? 7. Did the Convocation intend that we shou'd not here understand [the Full Moon] properly, nor as in all the rest of the Book ? 8. If this Defender be in the right, was there*

ever

over a plainer Way made to bring all Men to an Implicit Faith, to believe as the Convocation believeth, even in Calendars, when we know not what they believe themselves: And then adds, For my part, I must confess, that after all this Dr. (Pell they say) hath said of another Sense of the Word [Full Moon] I know not yet what he means. Qu. Whether the Convocation meant that none shou'd preach Christ's Gospel that understood not this strange Sense of the [Full Moon] that is, [no Full Moon,] and yet wou'd not by one Line expound it to us, to keep us from being cast out and ruined? Or whether they meant, that all Men shou'd be forced and taught to subscribe or declare Assent to that which they never understood? When I had never yet the Advantage of speaking with one Bishop or Conformable Dr. that understood the Word [Full Moon] as this Dr. taught them, (whether in good earnest I know not.) And if our Conformity must be thus performed, by Equivocation implicitly, contrary to the common Sense of Mankind; we shall yet suspend it, till we know how much further we have to go; if it be blindfold, that we must be led; and refer all to God our final Judge, whose Judgment we are near.

In 1680, Mr. Baxter published in 8°. A Defence of the Non Conformists Plea for Peace, or an Account of their Nonconformity against

against Mr. J. Cheny's Answer, called, *The Conforming Non-Conformists, and the Non-Conforming Conformist*; and therein, in p. 81, is much more confident than before. But it was because his Adversary Mr. Cheny had in his Book, Sect. 22. so weakly vindicated the Rule, by saying, in Sect. 22. p. 67. no more than, (1.) That if it be an Error, he did not assent to it. (2.) That Multitudes of Conformists and Non-Conformists little observed any such Thing. (3.) That it is like the Composers of the Liturgy, did not know it to be an Error. (4.) That some say still it is not. (5.) That it was a Matter he was not studied in. (6.) That if it was an Error, it is not properly an Error in Divinity, but belonging to another Science. (7.) That if it were an Error, he was glad it was found out. (8.) That those who knew it to be an Error, and yet Assented to it, did ill. (9.) That it being an Error, alien from the Road of Divinity, not discerned by Multitudes of either Side, never used in Church Services, fittest for a Fury of Almanack-Makers to decide, not known to our Governors, not much Material whether it be so or no, were it not for the Declaration of Assent; and being neither Doctrine, Discipline, Worship, Ceremony nor any part of the Government; and some do yet continue to affirm, that it is no Error; he

supposes,

supposes, for what is past, none will lay much to the Charge of the Conformists upon this Account; and for the time to come, if indeed it be an Error, it will be abated, to those that shall subscribe and conform. And again, at the close of his Book, he says, p. 160. Mis-translations & the Calendar about Easter, what Errors are in these, I approve not, save only to read and use the Translation of the Liturgy. Mr. Baxter in answer to his, (1.) says, Nor I; nor will I say I do when I do not: And to what purpose then do you write for Conformity, when one Lie must not be told to save our Liberty. To his Sect. (6.) What then may I lie about any other Things? To his Sect. (4.) And what will not some Men affirm? You see how hard it is for a Non-Conformist to be justified with some Men, when all the Almanacks in England cannot do it in such a Point. I am too weak to deal with Men, that will not take such Evidence as this. To his Sect. (8.) It is sad, that when such a Convocation, which is the Representative of the Church of England, shall all consent to draw up such Things to be imposed on a Kingdom, and so great a Parliament require Assent to it, on the Penalties enacted and executed on so many; they shou'd have no more honourable a Defence, than you make for them.

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The aforementioned Mr. Cheny, in his full *Answer to these Questions, what is the Church of England? With a Defence and Continuation of the Conforming Non-Conformists, &c.* 8° 1680. p. 214. says, *As for the Rule about Easter, it is a pardonable Oversight, & is not to be charged as a Falshood; the Cause of Conformity and Non-Conformity cannot lie upon a Criticism in Mathematicks. It being clear, that the Parliament never dream'd of any such Mistake; had they known it, they would have rectified it. From the Time of K. Edward VI. the time of Easter hath been rightly observed. It was never the Intention of the Parliament to cross the receiv'd Use and common Computation: Common Equity will dispense with this Mistake.*

In 1681. Mr. Baxter publish'd his *Search for the English Schismatics*; wherein at p. 17. he alledges as a Reason for Non-Conformity, 'that they were obliged to declare Assent to a false Rule for finding Easter Day, and Consent to keep two Easters of ten, yea though it be confessed false; alluding probably to the Concessions which Mr. Cheny had made thro' a Misunderstanding of the Rule.

To this the late *Dean of St. Paul's* [Dr. Sherlock] gave a very lame Answer, granting, that the Rule did *sometimes*, tho' not

often

often fail: * And asserting, that we do not give our Assent and Consent to it, because we are not confined to the Use of it, the Church having given another Rule, which never fails; [meaning the Table to find Easter for ever]: And we may use which we please. The Thing to be done is to find out Easter-Day; and if we have a certain Rule for that, which is always true, and another which is so generally true, that if there be any Defect in it, it was not discover'd till of late Days, that is a mighty squeamish Conscience that strains at such Gnats as these; and Mr. Baxter shall have the Glory of making a Second Paschal Schism in the Church, upon much more trifling Reasons than occasion'd the first. We do not give our Assent to every saying in the Common-Prayer-Book, but to every thing which is contained in, and prescribed by it, that is, what we are bound to use, and there being Two Rules given us for the finding Easter, without confining us to the Use of either, we may use which we will, and so are not bound to use that which happens to be false, but that which is true. But to assent, as Mr. Baxter, if there be any Force in this Exception, that we are bound to use them both, and hence

See his Discourse about Church Unity, p. 105.

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conclude, *that we give our Consent to keep Two Easters often when the Church's Design in both the Rules, is to find out but one Easter, (or else neither of the Rules can ever be false) is an Argument of great Ingenuity, and great Modesty, and a very peaceable Design: And yet if this be the worst of it, I would rather keep Ten Easters every Year, than be a Schismatick ; unless the Church shou'd command me to believe, that Christ who rose from the dead but once, rose on Two or Three several Days : And there is no Danger of this, for we do not observe Easter as the precise Time of Christ's Resurrection, no more than the Jews did the Feast of the Passover. And now I think of it, I can tell Mr. B. a more material Objection than this from the Difference of the Old and New Stile, by which Means all the Churches which follow the New Stile, as Holland, France, Spain, Italy, &c. Protestants, as well as Papists, observe Easter Ten Days * before our English Easter, and many Mer-*
chants

* It is exceeding strange, that so considerable a Person as Dr. Sherlock should be guilty of such a Mistake as this, which a Novice in Chronology and Calculation (of which it becomes every Scholar to have some Knowledge) could scarce have fallen into, by reason 'tis well known, that such as follow the New, as well as such as follow the Old Stile,

abants who have come out of France and Holland after their Easter, have come time enough

do constantly keep their *EASTER* on a Sunday; so that when there is a Difference between the *EASTER* of the one and the other, (which by Reason of their different Manner of calculating it, the one being govern'd therein by the *Epact*, the other by the *Golden Number*) the Difference cannot be by 10, but 7 Days or Weeks only. And sometimes, as I have observ'd from Mr. *Booker*, [see the *Conference*, p. 10.] it is sometimes no less than 35 Days.

N. B. The same Mistake was committed by some that objected against this Rule, as if it was false, in 1664. who did not (as the Learned Dr. *Pell* well observes in his *EASTER not mis-timed*, p. 2) know the Difference between Fixed and Moveable Feasts; but imagin'd, that France, because it keeps Christmas Ten Days before us in England, must also keep *EASTER* so too. And bids his Friend to whom that Treatise is address'd by way of Letter, tell those *Ignoramus's*, that if the French will keep *EASTER* Ten Days before us they must keep it on a Thursday. The Difference, adds he, of Old and New Stile was introduced by skipping over Ten Days of the Month of October 1582. but keeping the Names of the Week Days unchanged. And therefore both Stiles calling the same Day Sunday, and keeping *EASTER* upon Sunday, must needs differ a just Number of Weeks, or not at all. Of the Fourscore *EASTERS*, adds he, kept since 1583, 36 differed not at all, 26 Roman *EASTERS* were 1 Week, 5 were 4 Weeks, and 13 were 5 Weeks before those that were observed in England. In all Roman Catholick Countries, except *Vatessia*, *EASTER-DAY* will be kept

enough into England to be guilty of that horrid Sin of keeping Two Easters in a Year. If Mr. B. will but set his Wits to work about this, he may improve it into as n^table a Controversy, as that of old was of the Quarto-decimani; and then let him alone to turn it into a Schism.

This lame and imperfect Answer being made by a Person of such a Figure and Repute in the Church with the Silence of all others, as far as I can find for above 7 Years together, gave Mr. Baxter Occasion to triumph, and to be much more positive in his *English Non-Conformity as under R.*

upon their April 13. which we call April 3. and so a Week before us this Year 1664. But in the rest of Christendom, Holland and Zealand excepted, [and several Places of Germany, which since 1700. have receiv'd the New Stile] this Year the Tenth of April will be observed for an EASTER-DAY even in the remotest Parts of Asia and Africa, because they, as well as we, find EASTER-DAY by the Rules which were generally receiv'd by all Christians 1132 Years ago; and were observ'd by all Christians ever since, till A. D. 1583. when in Obedience to a Bull of Pope Gregory XIII. many Countries celebrated EASTER a Fortnight sooner than the rest of Christendom, and ever since that Year they have followed new Rules for the finding of EASTER-DAY, viz. by the Epact which has usurp'd the place of the Golden Numbers in the present Roman Calendar; which Rules 773 Years hence will give them an EASTER-DAY 6 Weeks before ours, but till then none more than 5 Weeks before us.

Charles

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Charles II. and K. James II. *truly stated and argued.* 4°. 1689. wherein at p. 81. he says, *That the Rule to find Easter is materially a Trifle, but formally so palpable an Untruth that we cannot deliberately declare, that we assent to it.* They tell us, says he, *in their Calendar, truly how to find Easter-Day; and they add another Rule to find it always; which is frequently false, as every Almanack will tell you, viz, That it is always the first Sunday, &c.* By way of Reply to the Vindicator of the Rule, [for this Point is managed by way of Dialogue] saying, *it is true for the most part, tho not always:* He answers, *And we will assent, that it is true for the most part, but not always:* And again, in Answer to the Vindicator's Saying, *it is but a meer Mistake, and can you scruple Conformity for such a Trifle;* He says, *Is it lawful deliberately to lie in a Trifle? In them it was but an Untruth, for they wrote what they thought had been true. But it wou'd be a wilful Lying in me, who know it to be false.* And after he has made the Vindicator to say, *But you may in subscribing, or declaring, except that which you know the Authors would have excepted, had they known 'em to be false.* And you know these two most knowing Men, Grotius (*de jure Belli*) and Bishop Jer. Taylor, (*Duct. Dubit.*) maintain

tain, that useful Lying, which hurts no one, is no Sin: A Man's Life may be saved by a Lie, and answered 'em: He makes the Vindicator again say, It's a wonder to me, that all the Bishops, Doctors, and Church of England should publish such a Mistake, and never a Man of them examine it, and detect it; and yet a greater wonder, that the Lords, and Bishops, and Commons, in Parliament, should pass and impose it without Examination: And again, I marvel what they say to this, who expound their Assent and Consent as to the Use: If they use this Rule we must keep two Easters oft, one at a right Time, and another at a wrong: Which he answers in a most insulting Manner.

No one, as I can find, thought it worth their while at this Time, to write an Answer to this *Peevish Book*. And the Act of Indulgence soon after passing, the Controversy about Conformity was happily hush'd asleep, particularly the Dispute about this Rule, till, without any Manner of Provocation, Mr. Calamy, in his *Abridgement of Mr. Baxter's Life and Times*, [Chap. x.] renew'd it, by repeating what had been said by Mr. Baxter and Mr. Humphreys *, in the

Books

*It is strange, that Mr. Calamy shou'd put these Objections in the sixth Ch. of his *Abridgement of Mr. Baxter's Life*

Books before-mentioned. His *first Answerer* Mr. Ollyffe, following Dr. Sberlock, gave an imperfect Answer: (See Ollyffe's *Defence of Ministerial Conformity*. &c p. 70. *) Of which I need only say, what Mr. Ollyffe has said of it in his *second Defence*, p. 213. ' As to the *Rule* about *Easter*, we will not stick to own, that we did not state the Matter with that Evidence and Clearness that we should have done-- It is the only thing, (as to the Substance of our *Defence*) that after *Two Years* for Us to Review, and Mr. Calamy to pick Holes in, that we find our selves short and mistaken in.

Life and Times, among The Reasons of the Ejected Ministers for Non-Conformity; when the ancientest of the Books to which he there refers his Readers for a fuller Account of this Matter, is the *Peaceable Design*. (which I have already taken notice of, p. 10.) which was not published till 1675. and when it plainly appears, that this Falsity was not pretended to be in the *Rule* till 1664. A Year and a Half after the BARTHOLOMEW-ACT, by which they were Ejected; and is not in the least mention'd in Mr. HICKMAN's *Apologia pro Ministris in Angliâ Non-conformistis*; 120. 1662. nor the *Apologie des Puritains d'Angleterre* 120. 1663. which are the only Books, as far as I can learn, which were then wrote in their behalf.

* See the following Conference p. 27. N. (1)

By

By this it appears, that Mr. Ollyffe did not *rightly understand* the Rule, when he wrote his *first Defence*. Mr. Hoadly quickly after publish'd likewise an *Answer* to Mr. Calamy, Entitled, *The Reasonableness of Conformity, &c.* wherein, p. 112. he gives the *true Account* of this Matter; but so short, that such as were not acquainted with the Meaning thereof before, were not thereby made to understand it; and therefore Mr. Calamy soon after renew'd his Charge against the Rule, by appealing to the *Moon in the HEAVENS*, saying, That he would *stand by that, and let the Moon in the CALENDAR shift for itself*. [See his *Defence of moderate Non-Conformity*. Part 2. p. 238.]

Mr. Ollyffe, in his *Second Defence*, p. 214. made ample Amends for his *Mistake* in the former one; and gave a *full Answer* to what Mr. Calamy had urg'd against the Rule; and clearly *Explained, and Vindicated, and Confirmed* it, to the satisfying the Generality of such, as thro' a *Misunderstanding* of it, had been led into an Opinion of its being false. Mr. Hoadly in his *Defence of the Reasonableness of Conformity*, p. 90. argues for the *Reasonableness* of understanding the Rule (as he had said it must) by the *first Column* in the *Calendar*,
without

without giving any further *Explanation* of it, since it had been so fully *explain'd* by Mr. Ollyffe. Some time after this, Mr. Calamy publish'd his *Third Defence of moderate Non-Conformity*; to which he added *Two Letters*, one to Mr. Ollyffe, and the other to Mr. Hoadly; in which, at p. 324, and 407. he just hints his *Dissatisfaction* about the *Rule*, notwithstanding the *Explanation*, and *Vindication* thereof, which they had given. In Answer to this Mr. Ollyffe in his *Third Defence*, which is a Sort of *Recapitulation of what had been said on both sides*, briefly refers to what he had largely before *explain'd*: And thus ended this *Controversy*.

While Mr. Calamy, Mr. Hoadly, and Mr. Ollyffe, were engag'd in *Controversy* about the *Terms of Conformity*, one Mr. Wright, Rector of Kirton in Nottinghamshire, publish'd at the End of his *Short View of Mr. Whiston's Chronology of the Old Testament, and his Harmony of the Four Evangelists*, 4to. 1703. a *Postscript* about the *Rule* for finding *Easter*, in Answer to the *Dissenters*; wherein he shews, that all the *Dissenters* Grounds for thinking the *Rule* was false, proceeded from their *Ignorance of the Use of the Column of Golden Numbers in the Calendar*.

Mr. Calamy soon after published an *Answer* to this *Postscript*, communicated to him in a *Letter from a Friend* *; the chief End of which is to shew, That since the *Moons* in the *Calendar*, and in the *Heavens*, are acknowledg'd to vary, they could not solemnly assent to it as a *Rule for the finding out Easter for ever*, without opening a *Door*, and giving too much *Colour* to *Men's* making too bold with *Truth* on many other *Occasions*, where their *Interest* is concerned. *Mr. Wright*, in the *Second Edition* of his *short View*, added, *A Reply to the Remarks of a Dissenter upon our Rule for keeping Easter*, viz. the above-mention'd, publish'd by *Mr. Calamy*; since which, as far as I can learn our *Dissenting Brethren* have been entirely silent upon this *Point*.

I must not here omit taking notice, that in the Year 1706. the *Judicious* and *Learned Mr. Bingham* publish'd his '*French Churches Apology for the Church of England, or the Objections of Dissenters against the Articles, Homilies, Liturgy and Canons of the English Church consider'd and answer'd upon the Principles of the Reformed Church of France*: Wherein he takes the *Objections*, which he answers upon the

* See Calamy's *Defence of Moderate Non-Conformity*, Part 2. p. 241, &c.

Principles and Grounds of the *French Church*, for the most part from Mr. *Baxter's* afore-mentioned *English Non-conformity*, &c. But even this Learned and Judicious Author being led into the Opinion that the *Rule* was false, thro' the Authority of Dr. *Sherlock* (whose afore-cited *Discourse about Church Unity* he has in that *Apology* made a very good Use of) gives the *Chapter*, in which he considers the afore-cited Objection of Mr. *Baxter* against the *Rule* *, p. 138. this Title: *Of the Rules for finding out Easter; that supposing them to contradict one another, yet a Man may honestly give his Assent and Consent to use the Common-Prayer-Book.* And the utmost that he says in behalf of the *RULE*, is, that it is agreed on all Hands by those that understand Calculations and Astronomy, that it is generally true; and it is not every *Almanack*, adds he, that will shew its Falshood; and his principal Aim is to shew, as Dr. *Sherlock* has before, that tho' it should be false sometimes, we might yet lawfully give our Assent and Consent to the *Common-Prayer*, as well as the *French Protestants* did to the *Rules* of the *Gregorian Stile*, which were yet false;

* Book III. Ch. VIII. p. 138.

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and more particularly to a *Translation* of the *Bible*, which they acknowldg'd had *Mis-translations* in it.

Some Persons with Design to make the *Rule* more agreeable to the *common* and *usual* way of reckoning amongst us, have made use of the Four *Quarters* of the *Moon* taken notice of in every *Almanack*, making the *New-Moon* to last to the 8th Day of it, and thence to the 15th Day to be another *Quarter*, and again calling it from thence to the 22d Day *Full-Moon*, or the *Last Quarter*; and so that observing, that the *Ecclesiastical New-Moon* is only 4 Days and odd Hours later than the *Astronomical Moon*, they tell us it comes within that first Period that we call *New-Moon*; and it taking up the Space of 1300 Years to have this Variation of 4 Days and odd Hours, it will by consequence be 1000 Years or thereabouts before it will lose almost; Days more, or get beyond the first 7 Days, which are called the *New-Moon*.

This made Mr. Wright, in his *Postscript* to his *Short View of Mr. Whiston's Chronology of the Old Testament*, and his *Harmony of the Four Evangelists*, [wherein he has vindicated the Rule in Answer to Mr Calamy and the Dissenters] say, ' That he should not live to see the Rule fail, ' nor

nor any of his Contemporaries. This Acknowledgment of his, that in Course of Time the *Rule* will grossly fail, by reason the *New-Moon* in the *Calendar* wou'd in no Sense be the same with the *New Moon in the Heavens*, but in about 2000 Years will be the same with the *Full Moon*, &c. This gave Occasion to Mr. Calamy's Friend, in his Letter printed in the *Second Part* of his *Defence of Moderate Non-conformity*, p. 241. to say, 'It may bear a Question, whether we may assent to that as a true *Rule for ever*, which must fail, if the World continue till the present and growing Error of *Four Days and odd Hours* is enough advanc'd, or should unhappily so mis-place the *New*, as to carry its *Full Moon* out of due Compass. Mr. Calamy trusting to this Answer of his Friend, (which Mr. Wright's Nicety occasion'd) says in the Conclusion of all, [in his *Defence of Moderate Non-conformity*, Part III. p. 324.] 'When never so much Pains is taken to help People to understand the *Rule*, it is so but sometimes, it is not so always. To which Mr. Ollyffe answers thus, [in his *Third Defence of Ministerial Conformity*, p. 66.] 'The *Rule* must hold always and exactly answer to *EASTER-DAY*, because *EASER-DAY* is

‘ is every Year set according to that Rule, which will for ever hold according to that Computation, viz. by the Golden Numbers placed in the first Column of the Calendar in the Common-Prayer-Book, to which the Rule refers; and tho’ it will more and more differ from the vulgar Computation, as the Old Stile will more and more differ from the New, as the World grows older; yet where the Old Computation and Old Stile are kept, we must reckon according thereunto; as Mr. Ollyffe adds, ‘ We say the Queen came to the Crown the 8th of March, tho’ according to the more exact Account, called New Stile, it was 11 Days sooner, viz. Feb. 25 yet we speak properly when we go according to our Common Computation: In like manner we speak properly, when we fix EASTER according to the Common Computation of New and Full Moons always us’d in that Matter, and set down exprelly in the Calendar where the Rule lies.

Hitherto I have given a History of this Controversy, as manag’d between Churchmen and Dissenters. I now come to give a History of it, as manag’d between Churchmen only.

The Rule failing in the Year 1698. according to the *Vulgar* way of looking for the *First Full Moon* after *March 21.* (which governs *EASTER*) by the *Common Almanacks*, which that Year fell on *Friday, April 15.* whereas *EASTER* according to the *TABLE of Moveable Feasts for 40 Years*, as also the *TABLE for finding EASTER for ever*, and even all that Year's *Almanacks*, was appointed, and accordingly kept on the 24th, and not on the 17th, which was the *Sunday* following; several Enquiries were made about this *Point*, and several Persons vers'd in *Chronology* were consulted on the Occasion, and particularly the Learned *Dr. Wallis*, then *Savilian Professor of Geometry* in the *University of Oxford*, who wrote a *Letter* dated *May 14. 1698.* to *Sir John Blencow*, then one of the *Justices* of the *Court of Common Pleas*, now of the *Queen's Bench*; who had, as is there said, consulted him on this *Point*, at the Request of the late *Lord Chief Justice Holt.*

In this *Letter* (which was publish'd in the *Philosophical Transactions* of the *Royal Society* for that Month, [N. 240. Vol. 20.] he informs him, that *EASTER* was observ'd that Year according to the Rules so understood,

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as was intended, (tho' he confess'd that the Rubrick seem'd to be wanting to make it plain,) And acquaints him, that the Fundamental Rule of the Nicene Council (which we pretend to follow) for the keeping of EASTER, is to this Purpose: EASTER-DAY is to be that Sunday which falls upon or next after the First Full Moon, which happens next after the Vernal Equinox. This Vernal Equinox, adds the Doctor, was then observ'd to fall on the 21st of March, tho' it does now fall on the 11th of March, or sometimes on the 10th of March; and therefore instead of next after the Vernal Equinox, we say next after the 21st of March.

But then (says the Doctor) it is said by a Mistake I suppose, After the First Full Moon, instead of upon or next after the First Full Moon, (for so it is to be understood and added,) And if the Full Moon happens on a Sunday, EASTER-DAY is the Sunday after: Which, he says, must needs be a Mistake; for in such a Case it is to be that Sunday, not the Sunday after. And so, adds the Doctor, the Tables agree (contrary to this Note) both that for 40 Years, and that to find EASTER for ever. And so it was observ'd in the Years 1668, 1678, and 1682. And so whenever the Case happens,

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*ens, that the Ecclesiastical Full Moon
falls on a Sunday *.*

The

* N. B. According to Dr. Wallis's Method of Calculation, viz. accounting the Full Moon the 15th Day Inclusive from the New Moon, (which the Author of the Rule for finding EASTER explain'd and indicated, takes no notice of) it fell in those Years, (and likewise in those in the TABLE calculated for 502 Years, which have a W. in the Column of Dominical Letters) on a Sunday, which was the Occasion of his making those groundless Exceptions (as my TABLE shews them to be) to the Rule, and of suggesting a Correction of the latter part of it; which Correction of the Rule, tho' it will make it agree with the Table for finding EASTER for ever, ought not by any means to be admitted, because it is contrary to all (as far as I can learn) who have wrote on this Point, who have expressly mention'd it as one of the Determinations of the Council of Nice: That, the Full Moon should happen on a Sunday, EASTER-DAY should not be that Sunday, but the Sunday after. Nay, it was, as appears from Petavius, l. 2. c. 63. Paulus de Middelburgo, l. 4. and Bucherius, the Practice of the Church of Alexandria, whenever the Paschal Full Moon fell on a Saturday, not to keep EASTER the next Day, but the Sunday Evening following; which was imitated by such of the German Churches as alter'd their Stile, A. D. 699. as is related in the Philosophical Transactions, l. 260. p. 459. and Mr. Lowthorp's Abridgment of them, Vol. 3. p. 408. which very probably was their wonted Practice. Since in a little Treatise, intitled, *Regule Generales & perpetuae de rebus ad Calendarium spectantibus citra Calendarium cognominatis ad Vitae Usum accommodatissima*, 120. Basil.

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1579.

The only Doubt (as the Doctor goes on) remains on what Day we must reckon the Ecclesiastical Full Moon to fall. For we are not to judge, adds he, either the Equinox or the Full Moon, according as they happen in the Heavens, or in our Almanacks; but according to the Paschal Tables, fitted to the Time of the Nicene Council. And accordingly we are to account the Equinox to be now (as then it was) on March 21. The Golden Number (fitted to the Cycle of 19 Years, after the End of which it begins again at 1, 2, 3, &c.) is plac'd in the First Column of our Calendar, to tell us on what Day (of such a Year) the New Moon is

1579. one of the Rules is this, *Si Plenilunium die Veneris aut Saturni, aut Solis fuerit, in subsequentem Dominicam transferetur.*

N. B. The Author of the *Clergyman's Vade mecum* Ch. 22. declares himself of the same Opinion with Dr. Wallis, as to the 15th Day inclusive from the New Moon being the Full Moon; and to the Correction of the latter part thereof suggested by the Doctor, saying, that in case the Rule should be altered according to Dr. Wallis's Proposal in his Letter to the Bishop of Worcester, viz. that it should be always the First Sunday after the first Full Moon next after the Vernal Equinox, says, it shou'd be considered, that when it is made it be not proper to be added, that if the Full Moon fall on a Sunday it shall be that Sunday, not the Sunday after.

supposed to happen in each Month ; and the fifteenth Day of that Moon is reputed the Full. And then he proceeds to illustrate by an Example: For thus, says he, the Golden Number for the Year 1698. is 8. And this Number 8 stands in the Calendar at March 6. which we must therefore suppose to be New Moon, (tho' the New Moon was indeed March 2.) Now March 6. being the New Moon or First Day of the (Reputed) Lunar Month (for such Year) March 30. will be the 15th Day, or the (Reputed) Full Moon for the Month of March this Year ; which happens to be Sunday, the Dominical Letter for this Year being B. But this happening before March 21 (the supposed Equinox) cannot be the Paschal Full Moon; but we must wait for another. And we shall then find the Golden Number 8 standing at April 5. for the New Moon of April the same Year. And therefore the Full Moon or 15th Day of that (reputed) Lunar Month is to be April 19th, which being Tuesday, the Sunday next following is April 24. where stands B. the Sunday Letter for this Year) which is therefore to be EASTER-Day, according to the Intent of these Tables; and it was observed accordingly.

But it were to be wished, adds he, there had been somewhere a Rubrick to direct, how

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we are to find this (reputed) Full Moon, and what is the Use of the Golden Number. After this he proceeds to shew the Difference of the Ecclesiastick Account in the Paschal Tables from that of the Heavens, (both as to the Equinox, and as to the Full Moon). Telling Sir John, that it was then [viz. at the Time of the Council of Nice] that in 19 Years (which is the Compass of the Golden Number) the Lunations (of New and Full Moon) did return to the same Day and Hour as they were 19 Years before. But tho' this, adds he, be pretty near the Truth, yet it comes short by about an Hour and Half, which Hour and Half in every 19 Years doth since that Time amount to 4 or 5 Days, whence it comes to pass that the Reputed Full Moon is later by 4 or 5 Days than that of the Heavens, [v. Conf. p. 16, &c.] But our EASTER, (adds he) is reckon'd according to the Reputed Full Moons (derived from the Golden Number) not according to those of the Heavens.

This Account of the Rule gave, I presume, Satisfaction to such as were at this Time inquisitive about it: But it did not prevent Mr. Calamy from renewing, in his Abridgment of Mr. Baxter's History of his Life and Times, the trifling Objections which He, and other Dissenters had formerly, thro' a Misunderstanding of the Rule,

Rule, urg'd against it, to which this *Letter of Dr. Wallis's* was a sufficient *Answer*, (those *Objections* being form'd from the *Difference* between the *Ecclesiastical Moon* meant in the *Rule* found by the *Column of Golden Numbers* in the *Calendar*, and the *Moon in the Heavens*). But I pass by this without taking any notice of it, because I have spoke of it already, [p. xxii, xxiii, xxiv.]

In the Year 1705. when by Reason of the afore-mentioned *Difference* between the *Ecclesiastical* and *True Moon in the Heavens*, the *Rule* again fail'd it the *First Full Moon* in the *Heavens* after *March 21.* shewn in the *Almanacks* of that Year falling on *March 29th* which was *Thursday*, and *EASTER-DAY* not being appointed nor kept on *April 1.* the *Sunday* following, but on *April 8.* agreeably to the *Intent* of the *Rule*; the *Ecclesiastical New Moon* for that Year found by the *Column of Golden Numbers* in the *Calendar*, (the *Golden Number* then being 18. and the *Dominical Letter G.*) falling on *March 19.* and the *Full Moon*, according to *Dr. Wallis*, [viz. the 15th Day after inclusive] on *Monday April 2.* but according to the *Generality* of *Writers* on this Subject, (as I have shewn in the *Conference*, p. 21. N. 2. and the *Compilers* of the

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the *Table for finding EASTER for ever*, as I have shewn in the *TABLE of Golden Numbers, &c. for 532 Years*,) is on Sunday April 1. [*viz. the 14th Day after Inclusive,*] and agreeably to the latter Part of the *Rule* adjourn'd to the Sunday following; one *Richard Thornton Esq;* communicated to the *Royal Society* the following short *Explanation* of this *Rule*, [which was publish'd in the *Philosophical Transactions of the Society* for March 1705. Vol. 24. p.1902.]

‘ *Rightly to understand the Rule for finding*
‘ *EASTER in our Common-Prayer-*
‘ *Book.*

‘ *Note, 1. That the 21st of March in*
‘ *all but Leap-Years, and in Leap-Years,*
‘ *the 20th of March, was at the Time of the*
‘ *Council of Nice, when this Rule was*
‘ *made, the Vernal Equinox.*

‘ *2. That the 20th of March in Leap-*
‘ *Years, is the same as the 21st of March*
‘ *in Common Years.*

‘ *3. That the Full Moon meant in this*
‘ *Rule, is not to be found in our Almanacks,*
‘ *but by the Calendar of our Common-*
‘ *Prayer-Books; where, in the First Co-*
‘ *lumn, the Golden Number of every Year*

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is plac'd over against the Day of the New Moon in every Month of the Year.

‘ 4. *That the Fourteenth Day, including the First Day of the Moon, is the Full Moon, and not the Fifteenth, as Dr. Wallis would have it in his Letter.*

This concise *Explanation* tho clear, plain, and just, as to the Days of the *Full Moon* and the *Vernal Equinox*, not fully clearing the Difficulty arising from *EASTER-DAY*'s falling sometimes on *March 22.* (as is shewn in the following *Conference*, p. 28. &c.) there was publish'd in the *Philosophical Transactions* for the Months of *September* and *October* following, a fuller and indeed a *True and Just Explanation* of the *Rule*, communicated from the Reverend Mr. *Jackman*, dated from *Stoneleigh House* in *Somersetshire*, *October 13. 1705.* wherein he takes notice of the *Explanations* of the *Rule* given by *Dr. Wallis*, *Mr. Thornton*, and others, which he had read, and found *false and insufficient*; and says, that he had undoubtedly collected the true Sense of the *Rule* by comparing it and the *Table of EASTER* in the *Common-Prayer-Book* together [*viz.* that for finding *EASTER* for ever.] Which very probably

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bably he had done by such a TABLE as I have annex'd to the following Conference.

For the right Understanding of the Rule, he says, it is sufficient to observe,

First, *That the Full Moon meant is the Fourteenth Day of the Moon, according to the Calendar in the Common-Prayer-Book: Which, he says, may be called the Church Calendar, counting that Day of the Month for the First, which has the Golden Number of the Year collateral to it in the First Column of the said Calendar. And,*

Secondly, *That these Words [next after March 21.] are meant inclusively, as if it had been said [next after the Commencement of March 21.] So that if the Full Moon happens on March 21. the same must be the Paschal Full Moon.*

These Observations he proves right and sufficient for the Understanding of the Rule, by reason he proves them NECESSARY and SUFFICIENT to reconcile it with the Authentick Table for finding EASTER for ever, from which the Practice of the Church never varies.

He proves his First Observation necessary to that End, because, as he says, if the Paschal Full Moon be any Day before, or after

after the Fourteenth of the Moon *by the Church Calendar, then the Rule and the Table will clash*, which he *clearly and fully* shews by his Instances of EASTER-DAY for the Years 1702 and 1705. and thence shews, that the *Full Moon* meant in the *Rule* can neither be the *True Full Moon* shewn in the *Almanacks*, as the *Dissenters* imagin'd, nor yet the *Fifteenth Day inclusive* from the *New Moon*, as Dr. Wallis [in his Letter to Sr. John Blencow] Mr. Wright [in his Postscript to his Short View of Mr. Whiston's Chronology] and the Author of the *Introductio ad Chronologiam*, Reprinted at Oxford, A. D. 1704. p. 37. did assert it was.

As to his *Second Observation*, he proves that *necessary to the same End*, because a *Full Moon*, in the *Sense of the Rule*, (*viz. the Fourteenth Day inclusive* from the *New Moon*, as he had prov'd before, and as I have clearly shewn in my *TABLE of Golden Numbers, &c. for 532 Years*, annex'd to the following Conference) does often happen on *March 21. in which Case the Sunday following* is always EASTER-DAY *by the Table and Practice*; whereas (as he rightly says) it must be a Month after by the *Rule*, unless we understand those Words

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[next

[next after March 21.*] *as he explain'd them [viz. next after the Commencement (or Beginning) of March 21.] because, says he, Count you the Full Moon how you will, March 22. can never be EASTER-DAY by the Rule, unless March 21. may be the Paschal Full Moon by the same; and yet, adds he, March 22. is EASTER-DAY by the Table and Practice as often as the Golden Number is 16. and the Dominical Letter D. [which, as I have shewn in the following Conference, p. 29. happens Four-times within the Period of 532 Years, viz. Three times in Common Years, and Once in a Leap-Year.]*

This Observation, he owns, may seem to many Forc'd and Unnatural; and that, he thinks, might induce some to count the

* *N. B.* It must be own'd that the Word *After* is understood in this Rule in two Senses. In this place *inclusively*, so that it means *on the 21st*; but in the latter part, *viz. [if the Full Moon happen upon a Sunday, EASTER-Day is the Sunday after]* it is to be understood *exclusively*, so as to mean *the Sunday following*. So immediately after this Rule, where it is said, that *Ascension Day is Forty Days after EASTER*, it must be understood [as including both *EASTER-DAY* and *Ascension-Day*, for there are but 38 Days between.] Whereas in the other Instances the Word *After* is understood *exclusively*, as Dr *Wallis* has rightly observ'd in his *Letter to Bishop Fell*, p. 41.

Fifteenth Day of the Moon *for the Full Moon in the Rule, and Mr. Thornton to substitute March 20. in Leap-Years for March 21. Neither of which Hypotheses however, says he, do any Service, all Things consider'd. The former indeed, [viz. that the Fifteenth Day inclusive from the New Moon, is the Full Moon meant in the Rule]* says he, would vacate my Second Observation, March 21. never being the Fifteenth Day of the Moon by the Church Calendar. But then [as he rightly observes, and clearly appears by the TABLE of Golden Numbers, &c. for 332 Years, annex'd to the following Conference, at those Years, where a W. is set in the Column of Dominical Letters] it would make the Rule notoriously Irreconcilable with the Table [viz. that for finding EASTER for ever] and Practice as he had shewn.

As to Mr. Thornton's Hypothesis, he says, 1. That the only Colour for it, [viz. That at the Time of the Council of Nice, the Vernal Equinox was March 20. in Leap-Years] is, for any thing that he knows, more likely to be false than true, and doth by no means follow from the Interpolation. 2. That if this Colour were true, it was too great a Nicety to have been

probably regarded by the Church. 3. That this Hypothesis puts more Force upon the Words of the Rule than his. And lastly, says he, If it were admitted it would solve the Difficulty only in Leap-Years: And my Second Observation would still remain necessary, because the Case happens as well in Common as in Leap-Years, whereof we have an Example in the next Year (1706.) [and at all Years which have 16 for their Golden Number.] After this he proceeds to vindicate his Explaining the Words of the Rule [next after March 21.] by saying, they mean [next after the Commencement of March 21.] from the Practice of the Romans, in that Passage which I have cited in the following Conference, p. 30, 31.

Some time after, viz. in the Year 1709. when the Rule, according to the method of finding the Full Moon by the Almanacks, again fail'd *; the first Full Moon after March 21. found by them, falling on April 13. Whereas EASTER-DAY was not appointed or kept on the Sunday following, viz. April 13. but on Sunday, April 24. according to the Latter Part of

* N. B. This Failure will always happen when a Sunday comes between the Astronomical and Ecclesiastical Full Moon that governs EASTER.

the Rule, by Reason the Ecclesiastical Full Moon (*viz.* the 14th Day Inclusive from the Ecclesiastical New Moon found by the Column of Golden Numbers in the Calendar to be then on Monday April 4. the Golden Number of that Year being 19. and the Dominical Letter B.) fell upon a Sunday. There was publish'd a little Treatise of 8 Pages in 8° for Henry Clements, Entitled, *The Rule for finding EASTER Explain'd and Vindicated, wherein is shew'd the Rubrick's Agreement with the Council of Nice, and that Dr. Wallis's Exceptions are mistaken and groundless: In the Preface whereof he says, It is the less to be wonder'd, that Mr. Baxter should have objected against the Rubrick (or Rule) for finding EASTER, when many of our own Members have lightly taken up Prejudices against it, as if it were False and Erroneous, and such as the Church do not adhere to, in fixing the Seat of EASTER [as is sufficiently shewn in the preceding part of this Preface.] To what Mr. Baxter objects, says he, it is sufficient to Reply, That it is the Ecclesiastical Full Moon which governs EASTER, and not the Celestial; and therefore the Common Almanacks are not to be consulted in this Case (the Dissenters not having, as I can find any where, entred*

entred into a deeper Consideration of the Rule. But, adds he, *what our own Members have remark'd, carries a greater shew of Force, because they have entred into a deeper Consideration of the Rule, comparing it more artificially with the Tables, in order to Reconcile it with the Practice of the Church; but finding some Difficulties therein, they likewise have fallen foul upon the Rule, and charg'd it with Uncertainty and Error.* He mentions no other but Dr. Wallis, who, he says, *has imputed two gross Mistakes (to this short Rubrick) viz.*
1. That EASTER-DAY is to be the Sunday after the first Full Moon which happens next after the One and Twentieth Day of March; which the Doctor says should be the Sunday which falls UPON or NEXT AFTER the first Full Moon, &c. And
2. That if the Full Moon happens upon a Sunday, EASTER-DAY is to be the Sunday after, whereas the Doctor says it should be that very Sunday, agreeably to the Tables, both that for Forty Years, and that to find EASTER forever, and to the Practice of the Church in the Years 1668, 78, and 82. and whenever the Ecclesiastical Full Moon falls on a Sunday. And therefore, says he, *his Reflections shall be here Examined,*

Well for the Boldness of his Charge, as lest the Authority of so great a Man should hinder others from ever looking into, or suspecting his Reasons.

These Exceptions of Dr. Wallis, together with his *Account of the Fundamental Rules of the Nicene Council* (mention'd before in this Preface, p. 32.) after a short Explication of the method of finding the *Full Moon* meant in the Rule, by the *Column of Golden Numbers*, tho' without any Directions either for finding out the *Golden Number*, or *Dominical Letter*; he fully and clearly answers, shewing, 1. That the Doctor's Account of the *Fundamental Rule of the Council of Nice*, for the keeping of *EASTER*, was quite different from the Account given of it by *Clavius*, and *Bishop Beveridge*, (and indeed all that I have read on this Point, except before the *Bible* in 1576. mention'd before p. 5.) who say, That that Council determin'd *EASTER* should be, 1. *After the Vernal Equinox*, i. e. the 21st of March. 2. *After the 14th Moon nearest that Equinox*, i. e. next after it. 3. *Upon the Sunday following that 14th Moon*. From the Second of which Rules, he says, it is manifest, that *EASTER-DAY* cannot be upon the 14th of the Moon, or
Day

Day of the Ecclesiastical Full Moon, as the Doctor supposes it may be; so that the former part of the Rubrick is only this Second Nicene Rule in other Words: And the Third Rule, he says, shews that it must be adjourn'd as often as the 14th Moon falls on a Sunday, in the very same manner as the Rubrick does, in its last Words. And The Reasons, says he, which Eusebius, Athanasius, St. Ambrose, and Proterius give, why in case the Paschal Full Moon fell on a Sunday, EASTER-DAY was adjourn'd to the Sunday following, are, Because our Blessed Saviour rose on the 17th of the Moon, not upon the 14th; and for avoiding a Concurrence in Point of Time with the Jewish Passover, which are so many Arguments, that our Rubrick in this Point (touching the Adjournment of EASTER-Day for a Week, as often as the Paschal Full Moon falls on a Sunday) is Conformable to the Rule in their Times, and most probably was derived from the Council of Nice. Whereas by the Doctor's Definition and Notes, there never could since the Council of Nice, have happen'd any such Adjournment of EASTER, from the Sunday that the Paschal Full Moon fell on, to the Sunday following. After this he shews, that the Temporary and Perpetual Tables,
viz.

viz. that of the *moveable Feasts for Forty Years*, and that for finding *EASTER for ever*, do not clash with the *Rule* in this part, as the *Doctor* insinuates, and particularly in the Years 1668, 78, and 82. which the *Doctor* instances for that purpose; in which Years, says he, the Ecclesiastical Full Moon fell not on Sunday, as *Dr. Wallis* imagines, but upon Saturday in every one of them †. Upon the whole, says this Author, The Tables agree in every Instance with the Rubrick; and the Rubrick throughout, but particularly in the Places which the *Doctor* notes for Faulty, is most Authentick and Correct; nor is there any Difficulty in reconciling it with the Tables, unless it be in these Words [next after the 21st of March] &c. which Passage is cited in the following Conference, in a Note on p. 29. *

Here Ended, I think, the Controversie about this Point, as manag'd by Churchmen only; no one, as I can find, having thought fit to vindicate *Dr. Wallis's Exceptions* to, and *Corrections* of the *Rule*.

† See a Note on the Groundlessness of *Dr. Wallis's Exceptions* to this *Rule*, in this *Preface*, p. xxxiii.

* N. B. He has not here taken any notice of *Mr. Ollyffes* manner of Solving this Difficulty, mention'd in the Conference, p. 27. n. 1. nor of *Mr. Tharnton's*, p. 28.

Besides the abovemention'd Citations concerning this *Rule*, there is a very large Explication of it given by Dr. *Newton*, in his *Cosmographia*, Part II. Ch. 2. where he gives a large Account of the Cycle of the Moon, what it is, how placed in the Calendar, and to what purpose, [but not exactly true;] and in Ch. 3. where he gives a large Account likewise of its Use, in finding the Feast of EASTER. There is likewise some Account of it in the *Festa Anglo-Romana*, p. 46, &c. The *Clavis Calendaria*, p. 49, &c. and *The Church of England Man's Companion*, Ch. IV. Sect. 17. wherein the Rule is charg'd as Erroneous on Account of the Difference between the *Astronomical* and *Ecclesiastical Moons*.

But notwithstanding this Difference between the *Astronomical* (or *True Moon* in the Heavens, shewn in the *Almanacks*) and the *Ecclesiastical One* (shewn by the Column of *Golden Numbers* in the Calendar) the *Almanack-makers* have constantly follow'd the *Ecclesiastical One*, meant in the Rule, in their Calculations of EASTER-DAY, in which I have not observ'd any to vary, as they have in the placing of St. *Matthias's Day* in *Leap-Years*; and therefore it is very strange, that

that Mr. Partridge should say, * that *As to the Rules prescribed in the Common-Prayer-Book for the Time of EASTER, upon which the Moveable Feasts depend, neither He, nor any Almanack-maker, nor even the Church, nor the Lawyers go by it; and that EASTER-DAY was not only set down in the Almanacks, but actually kept in the Year 1705, as well as in the Five preceding Years, on Days quite different from what it must have been according to that Rule, and that the two Terms dependent thereupon were kept accordingly.*

I might here proceed to give an Account of the several *English Rules* that have been given for finding of EASTER, different from *this*; but as the *Limits* of this *Preface* will not permit it, I shall only beg leave to observe, that from the many Exceptions made to *this*, as well by our *Dissenting Brethren*, † as by many of our
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* See his *Letter to a Member of Parliament touching his Almanack for the Year 1710.* and the *Injunction, whereby the Publishing of it is staid for the present*; dated Dec. 10. 1709. in one Sheet.

† Notwithstanding the *Dissenters* amongst us have been the chief *Cavillers* against this Rule, yet it seems the *Papists* have *Fish'd* in *this*, as well as other *Troubled Waters* amongst us. For it appears in Dr. Pell's EASTER not mistim'd, p. V. that his

own Communion, and the many *False*, or at best *Imperfect Explications* and *Vindications* that have been made of it; It seems a *fuller Treatise* on this Subject was still necessary: And how far I have in this exceeded such as have wrote on this Subject before me, is humbly submitted to the Judgment of the *Candid Reader*, who I doubt not will readily acknowledge, that I have taken no small Pains to set this Point in a true Light; however, I have good Reason to think, that notwithstanding the great Pains I have taken in the compiling of *this Treatise*, there will be some Mistakes discover'd in it, but I hope they will not be found to be of a gross Nature, and therefore the more excusable in me, since such Great and Learned Persons, as Bp. *Beveridge*, Dr. *Wallis*, Dr. *Sherlock*, &c. have fallen into Mistakes in writing upon this Point, especially if (as I hope) I shall be found to have put it in a clearer

Friend (whose Objections against the *Rule* in the 1664. he therein answers) had told him, that *divers Roman Catholics and Priests* were eager Pleaders for the 3d of April [the Day on which it ought to have been kept, according to the Computation of the *Full Moon* by the *Almanacks*] Whereas by the *Rule* by the *Rule* it was fix'd to the 10th.

Light

Light than others who have gone before me have done.

The Principal End I propos'd in setting down the Rules for finding the *Golden Number* and the *Dominical Letter*, is, that thereby (by the help of the *Calendar*) it may easily be known when *EASTER*, or any *Moveable Feast*, or even *EASTER* and *Trinity Terms*, and their *Returns*, which have a Dependence upon *EASTER*, have at any time past happen'd, and may therefore prove of Use in the settling of *Chronology*, when they cannot be known any other way; and it may happen, that the true *Date* of several *Facts* and *Writings*, relating as well to the *State* as to the *Church*, may be discover'd hereby. For when the *Golden Number* and *Dominical Letters* of any Year are found, it is presently known by the *Table to find EASTER for ever*, when *EASTER* happen'd that Year; and when that's known, it is easily known when the other *Moveable Feasts* happen by the other *Rules in the Calendar*, which shew the *Distance* between them and *EASTER*.

As to the *TABLE of Golden Numbers and Dominical Letters, &c. calculated for 532 Years*; or in other Terms, the *Dionysian Period*, I found it necessary to make such
a one,

a one, in order to find how the *Compilers* thereof calculated their *Full Moon*, whether on the *Fourteenth* or *Fifteenth Day*, *Inclusive* from the *New Moon*, since such as have wrote concerning *Ecclesiastical Computation* vary so much about it, as I have shewn in the following *Conference*, in my *Notes* on *Pag. 21, 22*. And in the making this *TABLE*, I calculated *EASTER* by the *Column of Golden Numbers*, accounting the *Fourteenth Day inclusive* from the *New Moon* for the *Full Moon*, and compar'd this Calculation with the *TABLE* for finding *EASTER* for ever, and found the *Rule* and the *Table*, according to this Method, constantly to agree throughout the whole *Period of 532 Years*.

At the same time likewise I calculated *EASTER*, after *Dr. Wallis's* Method of Reckoning the *Fifteenth Day inclusive* from the *New Moon* for the *Full Moon*, and wheresoever I found the *Rule*, according to this Calculation, and the *Table* to Clash, I set down in the *Column of the Dominical Letters* for those Years a [W] which happens no less than 67 times in this *Period* [which, being all *Sundays*, made his *Correction* of the *Rule* necessary, in order to make it agree with the *Table* for finding *EASTER* for ever] which

which he made, from an Unwillingness to admit (as I have shewn, even from his own Authority in another case, he fairly might *) that [*the Full Moon* next after *the One and Twentieth of March*] means [*The Full Moon on the One and Twentieth.*]

I have done the same likewise with Relation to Mr. Thornton's Method, by setting a [T] in the *Column of Dominical Letters* for those Years, wherein his pretended Solution of the Difficulty fails, as it does three times within this *Period*||.

It was printed before last EASTER, together with the *First Sheet* of the *Preface*, and the *First Sheet* of the *Conference*; and therefore has a *new Set of Pages*: And to make it the more *Intelligible*, and *Plain*, the Reader is desired to *Correct* the *Titles* of the *First* and *Last Column*, by changing *Lunar* into *Solar*; and to add to *Seet. III.* [in the Notes on p. 35.] p. 21. and to *Seet. III.* [in the Note on p. 36.] p. 28.

I rather chose to begin this TABLE with the Year 1549. the *Aera* of our happy *Reformation*, when K. *Edward* the VI's *First Common Prayer Book* was printed, than with the Year 1672. (tho' the *Dionysian Period* begins there, both the

* See the *Conference*, p. 33, &c. || *lb.* p. 29.
Lunar

Lunar and Solar Cycles beginning that Year) that it may be the more easily seen by the *Almanacks*, in that and the following Editions of the *Common Prayer*, that I have not erred either in the placing the *Dominical Letter*, or in my Calculation of *EASTER*, and hope it will from thence sufficiently appear, that the *Compilers* of our *Paschal Rules*, especially of the *Table for finding EASTER for ever*, (of which *this Rule*, that has been made such a *Bone of Contention*, by reason it is not so clearly express'd, as it is to be wish'd it were) did in their *Calculations* account the *Paschal Full Moon* to be the *Fourteenth*, and not the *Fifteenth Day inclusive* from the *Paschal New Moon*; and that the latter Part of the *Rule* needs not that *Correction* which *Dr. Wallis* has suggested it does. Though after all, it must be own'd, that it is so express'd, as to be very liable to be *misunderstood*, it not being obvious to every common Capacity, that the Words [*next after the One and Twentieth Day of March*] should (as I have clearly shewn they may and do *)

* See the *Conf.* p. 30, &c. This it was that occasion'd *Dr. Wallis* not only to condemn the *Rule* as *False*, but even the *Table to find EASTER for ever*. [See his *Letter to Bp. Kell*, p. 39.]

mean [*on*] as well as [*after the One and Twentieth Day of March*] not to mention the Impropriety of the Word *After*, being understood in this Rule in two Senses, in this place *Inclusively*, as *Including the Beginning of the 21st of March*; and in the latter part *Exclusively*, as *Excluding the whole Sunday on which the Full Moon should happen †*, which would be solv'd,

* So likewise, as Dr. Wallis has observ'd [in his *Letter to Bp. Fell*, p. 41.] in the Account given of the Distance of some of the *Moveable Feasts* from EASTER-DAY, with Relation to *Ascension Day*, which is said to be *Forty Days after EASTER*; the Word *After* must be understood as *Inclusive* of EASTER-DAY, though as *Exclusive* of it, with Respect to *Rogation Sunday*, &c. [N.B. In *Sacro Bisco's Comput. Ecclesiasticus*, where the same thing is said of *Ascension-Day*, it is added *Incluso Utroque Die*.] Besides this Instance, there are several others, which do sufficiently shew, that the *Calendar* needs a further Review, on Account of some *Mistakes and Defects*; which, without Doubt, wou'd have been *Corrected and Supplied* in 1661, by the *Revisers* thereof, had they not been hurried by the *Parliament*, as *Archbishop Sancroft* frequently own'd they were. Of the former sort, are, 1. The many *Miswritings* in the *Cycle of Golden Numbers*, as Dr. Wallis has justly observ'd [in his *Letter to Bp. Fell*, p. 36.] besides several others, which he has taken no notice of. 2. The *Note* at the Bottom of the *Table of Moveable Feasts for Forty Years*; which declares, that the *Supputation of the Year of our Lord*

folv'd, as well as the Difficulty which stagger'd both Dr. Wallis, and Mr. Thornton, arising from EASTER-DAY's falling sometimes on *March 22.* if the Rule were express'd as it is in the Rubrick, *de Festis Mobilibus*, before the *Roman Calendar* ||, from

in the Church of England beginneth the Five and Twentieth Day of March; whereas the Doctor rightly observes [*Ib.* p. 42.] it is not true with Relation to those Feasts which precede March 25. neither in that Table, nor in that to find EASTER for ever. As to Defects in the Calendar, the Doctor has rightly observ'd; 1. That a Rubrick is wanting, to tell us which are the Forty Days of Lent [*Ib.* p. 42.] 2. That a Rubrick is wanting, to let us know the Difference between the True and Putative New and Full Moon [*Ib.* p. 35.] And even Dr. Pell has own'd [in his EASTER not mistim'd] that a Rubrick is wanting, to let us know the use of the Golden Number; which, very probably, was intended, but thro' haste omitted; because a Rubrick, which was set in the Old Calendar at the Bottom of the Almanacks, or Table of the Moveable Feasts, was left out in 1661.

|| Quoniam ex decreto sacri Concilii Nicæni Pascha ex quo reliqua festa mobilia pendent, celebrari debet die Dominico quæ proxime succedit XIV. Lunæ primi mensis, (is vero apud Hebræos vocatur primus mensis, Cujus XIV. Luna vel cadit in diem Verni Æquinoctii, quod die 21 mensis Martii contingit, vel propius ipsum sequitur) afficitur ut si Epacta Cujusvis anni inveniat & ab ea in Calendario notata inter diem octavum Martii inclusive & quintum Aprilis inclusive (hujus enim Epactæ XIV. Luna cadit in diem Æquinoctii verni, id est in diem 21 Martii, vel eum propius sequitur)

from whence Bp. *Cosin* very probably took it, *viz.* EASTER-DAY, &c. is always the First Sunday after the First Full Moon, which happens on, or next after the 21st of March, &c. And it were to be wish'd, that some Account was given of the Full Moon meant in the Rule, and how it is to be found, as was given in the Old Calendars *.

I chose

numerentur inclusive deorsum versus dies quatuordecim, proximus dies Dominicus diem hunc XIV. sequence (ne cum Judæis conveniamus, si forte dies XIV. Lunæ caderet in diem Dominicum) sit dies Paschæ.

N. B. It is likewise so express'd by several Authors that have given an Account of the Determinations of the Council of Nice about it.

* N. B. I have before in this Preface, p. 5. given a Passage, put before a Bible, printed in Folio 1576, wherein a Direction is given for finding the Golden Number; since which I have seen the following Rubrick to the same Purpose in several old Common prayer Books and Bibles that have the Calendar before them, left out at the Revising thereof in 1661. when I presume a fuller Account was intended to have been substituted in its stead, but thro' hast omitted, It is at the Bottom of the Almanack, &c. which is of the same Nature with the Table of Moveable Feasts for Forty Years in these Words:

'The Golden Number is so called, because it was written in the Calendar with Letters of Gold right at that Day whereon the Moon changed, and it is the space of 19 Years in the which the Moon returns to the self same Day as the Sun, and therefore it is also

I chose to put this Treatise into the Form of *A Conference between a Churchman and a Dissenter*; 1. That I might thereby make it the more plain and easie to be understood. 2. Because, though it has of late been made a Matter of Dispute between *Churchmen*, it was at first Objected against by *Dissenters*, and has (as I have shewn in this *Preface*) been very frequently urg'd by them as an Argument (though, as I hope I have sufficiently prov'd *) very Groundlessly, against *Ministerial Conformity*; and I have Confirm'd, as near as I could, almost all I have said by the Authority of others, who have wrote on these Points before me.

I intended to have annex'd, by way of *Postscript* to the following *Treatise*, after p. 36. An Account of the *Lunar* and *Solar Cycles*, with an *Exact Cycle* of the *Golden Numbers*, which having re-

* called the *Cycle of the Moon*, in the which the *Solstices* and *Equinoctials* do return to one point in the *Zodiack*.

To find it every Year, you must add one to the Year of Christ, for Christ was born one Year of the 19 already past; then divide the whole by 19, and that which remaineth is the *Golden Number* for that Year, if there be no Surplusal, it is then 19.

* See the *Conference*, p. 3, &c.

ceived Corruptions in many places in a long Tract of Time, (by reason when *Astronomers* began to compile *Tables* for shewing the *Mean Motions* of the *Sun* and *Moon*, this *Cycle* grew out of Use, except so much of it as related to the finding of *EASTER*, viz. from *March 8.* to *April 5. inclusive*, as I have shewn in the following *Treatise*, p. 18, &c. which has been kept entire and free from Error) was, without *Correction*, continued in the *Book of Common Prayer*, by the *Revisers* of the *Calendar* in 1661. and tho' pretended to be *Corrected* by several *Modern Writers*, † has (I have good Reason to fear) been *truly Regulated* by none; which I purpose to give the *Reader*, together with a large *Explication* of the *Manner* and *Method* of its being plac'd in the *Calendar*, in a *Second Explication and Vindication* of this *Rule*, if suitable Encouragement be given me to pursue this *Subject* any farther, and to correct any *Mistakes*, or supply any *Defects*, which shall be observ'd in this; of which I shall

† Bp. *Beveridge* in his *Institutiones Chronologicae* and the *Abridgement* of it. viz. *Introductio ad Chronologiam*. *Blondel*, in his *Histoire du Calendrier Romain*; and *Dr. Nichols*, in his *Comment on the Book of Common Prayer*.

thank-

thankfully receive any Notice, in a Letter to Mr. *Downing* in *Bartholomew-Close*.

I had Thoughts likewise of annexing hereto a large Examination of Dr. *Wallis's* *Letter to Bishop Fell*, concerning the *True Time of Keeping St. Matthias's Day in Leap-Years*; and therein to have shewn, 1. That it is very clear, that the *Revisers* of the *Calendar* in 1661, did intend to make an Alteration in this Point, and that from the *Doctor* himself, who in that very *Letter*, wherein he contends that the *Festival* of *St. Matthias* is to be Regulated according to the *Column of Calends, Nones and Ides*, (which, though printed in the *Book of Common-Prayer*, Establish'd by the *Act of Uniformity*, has yet in several late Editions been left out, as being thought to be of no Use) does yet grant in the same *Letter*, p. 22. l. 9, 10, 11.) that the *Lessons* are to be guided [not by that *Column*] but by the *Column of Days*. And in p. 18. l. 14. that 29 stands at the *Bottom of February*, to direct what *Lessons* are to be read when *February* shall have a 29th *Day*; and wishes that that *Column* [instead of that of *Calends, Nones and Ides*] had stood next before that of the *Lessons*, which thereby

thereby had been less subject to Mistake [as indeed it does in most Editions, since the other is left out.]

Secondly, That the standing Rule of all the Computists, for more than Four Hundred Years past, none excepted [as he says, p. 13.] has not been contain'd in those Verses *Bisextum Sextæ*, &c. declaring that this Feast was in *Leap-Years* to be kept on the *Natural Sixth Calends*, and not on the *Preternatural or Insititious One*; since it is not agreed, which Day in such Years is the *Natural Sixth Calends*, and which the *Preternatural One*; but I wave insisting any farther on this Point now, except that since both our Church and State account the 29th Day of February to be the *Insititious Day*, I conceive the ancient Custom of doubling the Letter F. at February 24, and 25. should be abolish'd; and the Letter C. henceforth doubled at February 28. and 29.

I must here add, that (as I have been Inform'd) for want of Understanding this Rule, At Sea, and in our Factories and Plantations abroad, the Feast of EASTER, has been found out and kept according to Rules different from this, by the Help of the *Epact*.

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THE

*The Rule for finding EASTER in
the Book of Common-Prayer,
explain'd, and vindicated, in a
familiar Conference, between
a Church-man and a Dissenter.*

I.

Ch. **N**eighbour, This is kindly done of
You : I assure You, I am heartily
glad to see You.

Diff. Sir, I am very much oblig'd to You
upon many Accounts, but particularly for
the Trouble You *lately* gave your self to
reconcile me to Your Way of *Keeping Christ-*
mas, tho' at the same Time I have still
some other *Difficulties* on that *Subject*.

C. Prithee Neighbour, what are they ?

D. You shall have them *another Time* :
at present, I am come to talk with You
upon *another Subject*, if You are willing,
and at Leisure.

C. With all my Heart; Pray what is it ?

D. It is concerning the *Rule for finding*
EASTER in Your *Common-Prayer-Book*,
which, You know has been *frequently*
found to fail, and does notoriously so *this*
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C. Prithee, good Neighbour, sit down a little : 'Tis Possible I may satisfy You : 'Tis a *Point* I have formerly taken some Pains about.

D. And ha'nt You observ'd Your self that the *Rule* does notoriously fail *this Year* ? According to *that*, EASTER-DAY is *always* the first Sunday after the first Full Moon which happens next after the one and twentieth Day of March, and if the Full Moon happens upon a Sunday, EASTER-DAY is the Sunday after. Now all the *Almanacks* of *this Year* make the *Full-Moon* to fall on the *twenty-third Day* of March which is *Friday*, and yet EASTER-DAY is not the *next* Sunday, viz. the *twenty-fifth Day*, as the *Rule* says it *should*, but the *Sunday following*, viz. *April the first*.

C. Well : And what do you gather from that ?

D. Why ? is not this a plain Proof then that the *Rule* fails, and are we to be blam'd for refusing to give our *Assent and Consent* to all and every Thing contain'd in the *Book of Common-Prayer*, when *this Rule* is so manifestly *erroneous* ?

II.

C. Hold a little, Sir : Are You sure You don't *mistake* the *Rule* ? Probably I may shew You by and by that it *does not fail*, tho' You are so confident it *does*. But

But since You except against *The Declaration of Assent and Consent*, &c. I must beg leave first to say, that this is nothing at all as to You, since it is not requir'd in order to *Lay Conformity*, tho' it be to *Ministerial Conformity*. It has been sufficiently prov'd by Two learned and judicious Authors, (1) that Mr. Calamy has strain'd *these Words* to a *much Higher Sense* than ever the *Church* intended to put upon them. (2) *They* have shewn, and so have, as far as I can find, All other Members of our *Church*; and even the most Strenuous Defenders of it, that *nothing more* is meant by this *Declaration of Assent and Consent*, than *Assenting to the Lawfulness of the Book of Common-Prayer, and Consenting to use it* (3).

A late Learned Author, speaking of this *Declaration of Assent and Consent*, has these

(1) See Mr. Hoadley's *Reasonableness of Conformity to the Ch. of Engl.* &c. Part 1. 2d. Edit. p. 105. &c. and his *Defence of it*, Ch. 2. Mr. Ollyffe's *Defence of Ministerial Conformity to the Ch. of Engl.* p. 19. &c. and his 2d *Defence*, p. 103.

(2) See his *Abridgment of Baxter's Life*, and his *Three Defences of Moderate Non-conformity*.

(3) See Dr. Falkner's *Libertas Ecclesiastica*, p. 91. &c. Bp. Stillingfleet's *Mischief of Separation*. Durel's *Vindiciæ Ecclesiæ Anglicanæ*, Cap. XVI. p. 166, &c. Fullwood's *Grand Case*, p. 13. Sherlock's *Discourse of Church Unity*, p. 105. *A Letter to Mr. John Ollyffe touching the Declaration of Assent and Consent*.

Words (1). ' *The straining of this too high
 ' and putting too rigid a Sense upon it seems to
 ' minister the chief Occasion of Objections a-
 ' gainst it. Now it is to be observ'd, that Assent
 ' and Consent are Words of the very same Im-
 ' portance, as Dr. Falkner proves from many
 ' Instances in our Statute Law, and mean no
 ' more when applied to Things to be practised,
 ' order'd or used, save only an Allowance that
 ' they may lawfully be used or practised. Thus
 ' we give our unfeigned Assent and Consent
 ' to all and every Thing contained and pre-
 ' scribed in the Book of Common-Prayer &c.
 ' i. e. We allow it to be a Book that has no-
 ' thing contrary to God's Holy Ordinances in
 ' it : but is such as may Lawfully and Piously
 ' be used in all the Offices prescribed therein;
 ' and that as such we our selves will use it to
 ' the Edification of his Church. To which
 ' let me add the Words of the learned Dr.
 ' Falkner (2), who says, that ' *Even such Per-
 ' sons who conceive some Things or Expressions
 ' prescribed, either in the Phrases of the Com-
 ' mon Prayer, or in the Pointing of the Psalms,
 ' or in the Translation of the Psalms or other
 ' Scriptures, not to be suitable to their own De-
 ' sires or Apprehensions, (yet to be free from**

(1) See Mr. Bingham's *French Churches Apology for the Church of England*, Book 3d, Chap. 3d.

(2) See his *Libertas Ecclesiastica*, p. 94.

'Sin, and of such a Nature as that the whole
 'remaineth useful, to guide the Exercises of
 'Piety) those Persons may safely, and with a
 'good Conscience, make this Declaration of
 'Assent with respect to other weighty Con-
 'siderations of Submission to Authority, Pro-
 'moting Peace, Order, Unity, and the Edi-
 'fication of the Church in the united Exercise
 'of a right Religious Worship. Even as such
 'learned Men who may judge even our last
 'Translation of the Bible, not to have fitly
 'expressed the Sense of some difficult Places,
 'may yet both unfeignedly Assent and earnestly
 'persuade to the diligent Use thereof, as know-
 'ing it to be of excellent Advantage to pious
 'and humble Readers for their profitable
 'Learning the Gospel Doctrine, and the Will
 'of God.

D. Pray say no more on this Point : for
 whatever be the Sense of the Declaration of
 Assent and Consent, it Signifies little or no-
 thing to me, since I am not obliged to make
 it. But to your Promise : Pray, shew me
 that the Rule does not fail this Year.

C. In Order to that, We will first con-
 sider the Occasion of the making it, and
 when it was first made, and by whom.

D. I shall be glad to hear it.

C. You must know then, that in the
 early Times of Christianity, there were
 great

great Differences in the *Christian Church*, concerning the Time when *EASTER*, or the *Feast of our blessed Saviour's Resurrection*, should be observed, and there were different Customs as to that Point: The *Christians in the East*, keeping it in Imitation of the *Jews*, on the 14th day of the *Moon*, what Day of the Week soever it happen'd; pleading the Practice of *St. John* for so doing, and those of the *West*; never on that Day, but on the *Sunday* following, as they said, by the Direction of *St. Peter*.

These Differences at length grew so great, that Efforts were made several Times to bring the *Christians of the East* to Agree in this Point, with those of the *West*, but without Effect; tho' about the Year of *Christ* 200. *Victor*, Bishop of *Rome*, call'd a *Synod of Bishops*, in which it was unanimously agreed, except by the Bishops of *Asia*, that the *Solemnity of our Saviour's Resurrection* was not to be celebrated on any other Day but the *Lord's-Day*; and because they would not submit, Excommunicated them.

D. Well: What was the Consequence of this? *Persecution and Violence*, certainly, could do but little Good: *Moderation*, I see, was as much wanted formerly as it is now.

C. It was indeed severely censur'd by several Persons of great Judgment and
Tem.

Temper (1), and indeed it did more *Hurt* than *Good*: For the Breach grew wider and wider, till about the Year 325, the Pious Emperor *Constantine the Great*, (in order to put an End to *that*, and *some other Differences*, which had then very much disturb'd the *Christian Church*,) call'd a *General Council* of the several *Christian Churches* then in being, and appointed the Meeting to be at a little Town call'd *Nice*: At this Place there *then* met no less than 318 *Bishops* (2).

(1) See Suiceri *Thesaurus Ecclesiasticus* sub Voce Πάσχα. And Bp. Hooper's *Disc. of Lent*, Ch. 1.

(2) Any one that is minded to have a full Account of these Differences may consult *Euseb. Hist. Eccl.* l. 5. c. 23, 24. *Theodoret Hist. Ecclesiast.* lib. 1. c. 9, 10. *Vit. Constantin.* l. 3. c. 14. 18, 19, 20. *Socrat. Hist. Eccl.* lib. 1. c. 9. *Sozomen, Hist. Eccl.* lib. 1. c. 21. *Dupin's Ecclesiast. Hist. Cent.* 4. p. 252. *Suiceri Thesaurus Ecclesiast.* sub Voce Πάσχα. *Beveridge Institut. Chronolog.* lib. 2. c. 4. *Reg. 5. Sect.* 3. *Dr. Pell's EASTER* not mis-tim'd, a Letter written out of the Country to a Friend in London, concerning *EASTER-DAY*. *Booker's Tractatus Paschalis*. *Dr. Wallis's Letter to Sr. John Blencow*, in the *Philosophical Transactions*, No. 240. Vol. 23 p. 185. *Bp. Hooper's Discourse of Lent*, p. 61. *Collier's Dictionary* under the Word *Quartodecimans*. *Mr. Wright's Postscript to his short View of Mr. Whiston's Chronology of the Old Testament*. *Mr. Ollyffe's Second Defence of Ministerial Conformity to the Church of Engl.* p. 217. *Dr. Wille's Judgm. of the Foreign Reformed Churches concerning the Church of England*. And *Mr. Gadbury's Festum Festorum*.

D.

D. Well, What was done at this *mighty Meeting*?

C. It was at *this Time* that these Differences were in a manner happily composed, by several prudent *Canons*, which were then made for the *Keeping* of EASTER, at one and the same Time, in all Parts of the *Christian Church*.

D. An Excellent *Emperor* Indeed! No one surely will commend his *Wisdom*, whatever they may say or think of his *Piety*, who could imagine such a *Trifle* as *this* worthy the *Serious Consideration* of such a *Numerous* and *Venerable Assembly*.

C. You may think whatever You please of him, and call his *Wisdom* and *Prudence* into Question as much as You think fit, But I assure You, The *Christian Church* in *almost all Ages* has approv'd of what he did on *this Occasion*, by following the *Rules* and *Canons* which were made in *this Synod* for that Purpose.

D. Since You have talk'd so much of the *Rules* and *Canons* made in *this Synod* for *this End*, I desire You would tell me *what they were*, and *what Success* attended them.

C. I know not how to give them You better, than in the *Words* of the Learned Dr. *Nichols*.

D. Pray let me hear them then.

C. The Doctor in his *Excellent Comment* on the *Book of Common-Prayer*, in *Note on the Rule for finding EASTER*, speaking of the *Determinations* of this *Synod*, says, that "they decreed two Things. *First*, " That *EASTER* should be observ'd, " according to the *Romans* (1) and other " *Western Churches*. *Secondly*, That the " *Christians* should have nothing in common " with the hateful People of the *Jews*, i. e. " that they should never celebrate their " *EASTER* upon the same Day on which " the *Jews* celebrated their *Passover*, as appears by *Constantine's Letter* to the " *Churches* upon the Occasion of the " *Council's Determination* in this Affair. (2)

D. What was the Effect of these *Grave Determinations* of this *venerable Body*? Did they put an End to these Differences?

C. Yes: they did to these, but there soon arose new ones: (3) For it being referr'd to the *Church of Alexandria*, wherein were

B more

(1) Συμμόνωος Ῥωμανοῖς, Ep. Conc. Nic. Theod. Lib. 1. cap. 9.

(2) Euseb. de Vita Const. Lib. 3. cap. 16.

(3) See Gadbury's *Festum Festorum*, p. 21, 22. Hoptons *Concordance of Years*, Chap. XXXIX. Bookers's *Traſſatus Paſchalis*, p. 8. &c. Pell's *Easter* not misſim'd, p. 9.

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D. Pray Sir be pleas'd to put an End to this long digression, and come to the Point which

(1) See *Booker's Tractatus Paschalis*, p. 43.

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C. I come now then to the Point, and I must beg leave to tell you that you think the *Rule* is false, because you don't *rightly understand* it.

D. Pray why so, is it not plain enough? What part of it pray is it that I don't *rightly understand*?

C. You are *mistaken* in that Part of it that relates to the *Full-Moon*, which you imagine is to be found by the *Almanacks*, whereas it is not.

D. Why pray how is it to be found else; I am sure there is no *Direction* given in your *Common-Prayer-Book* for finding it elsewhere?

C. Yes; there is, tho' it be not so plainly express'd as I cou'd wish it were.

D. Pray where is this *Direction*?

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(1) See *Booker's Tractatus Paschalis*, p. 43.

which I mention'd to you at my first coming in, viz. How you could clear *The Rule* in your *Common-Prayer-Book*, which says, that **EASTER DAY** is *always the first Sunday after the First Full Moon which happens next after the One and Twentieth of March*, when all the *Almanacks* of this Year make the *Full Moon* to fall on the *Twenty Third Day of March*, which is *Friday*, and yet **EASTER-DAY** is not the *next Sunday*, viz. the *Twenty Fifth Day*, but the *Sunday following*, viz. *April the First*.

C. I come now then to the Point, and I must beg leave to tell you that you think the *Rule* is false, because you don't *rightly understand* it.

D. Pray why so, is it not plain enough? What part of it pray is it that I don't *rightly understand*?

C. You are *mistaken* in that Part of it that relates to the *Full-Moon*, which you imagine is to be found by the *Almanacks*, whereas it is not.

D. Why pray how is it to be found else; I am sure there is no *Direction* given in your *Common-Prayer-Book* for finding it elsewhere?

C. Yes; there is, tho' it be not so plainly express'd as I cou'd wish it were.

D. Pray where is this *Direction*?

C. It is in the *Calendar* where there is in *most*, and ought to be in *all Editions* of the *Common Prayer Book*, a *Column of Figures* call'd the *Golden Number*, plac'd even with certain *Days* in every *Month*, as for *Example*:

In *March* $\left\{ \begin{smallmatrix} 3 \\ 11 \\ 19 \end{smallmatrix} \right\}$ is set against the $\left\{ \begin{smallmatrix} 1 \\ 3 \\ 5 \end{smallmatrix} \right\}$ *Day*.

and so on; and by this *Column of Golden Numbers* you must find the *Full Moon*.

D. Pray let me into this mighty *Secret*.

C. It is no such *Secret*, any one that is but dispos'd to spend a very little *Time* this way, may *easily* find it out.

D. Then pray Sir give me a little *Direction* for that *End*.

C. The Way is, *First*, To find out the *Golden Number* for the *Year* whose *EASTER* you desire to know.

D. Pray Sir, before you go any further, let me know the *Meaning* and *Use* of this *Golden Number*.

C. That I will do if you please another *Time*; but at present, if you will have the *Patience*, I would shew you how they are to be made *Use* of, with relation to the *Rule* for finding *EASTER*.

D. Well

D. Well Sir, go on then.

C. To find out the *Fall Moon* then, you must, as I said before, *First* find out the *Golden Number* of the Year whose *EASTER* you desire to know.

D. You will pardon me, Sir. if I am a little Impertinent in *Interrupting* you; for I love to go step by step, and therefore before you go any farther, I would beg you to tell me how I may find out this *Golden Number*.

C. Why there are several Ways for that, as *First*, You may find it by every *Almanack*.

D. But suppose my Curiosity should incline me to know when *EASTER* will fall 5 or 6 Years hence; how shall I know it then since the *Almanacks* shew the *Golden Number* for no more than *one Year*.

C. You may then look into the *Common-Prayer-Book*, and you will find it in the *Table of the Moveable Feasts*, calculated for 40 Years.

D. But what if I should, when this fit of Curiosity comes upon me, not be able to meet with a *Common-Prayer-Book*, that would shew me this; for in all the *Editions* of it from 1662 to 1700 that *Table* begins at 1661 and ends with 1700, so that none but the *Editions* printed since 1700
can

can shew this, and even in several of these later Editions, either thro' the Negligence or Ignorance of the Printers, the Column of Golden Numbers is left out in that Table.

C. Why then I will give you the Rule for finding the Golden Number for ever; and that is this, You must add to the Year, whose Golden Number you desire, 1.

D. Pray why so?

C. Because Our Saviour Christ (from whose Birth we begin our Account) was Born when the Golden Number was 1.

D. Well, what must be done next?

C. After you have added the Number 1 to the Year, you must divide the Product by 19, and the Quotient shews the Number of Lunar Cycles, or Revolutions of Golden Numbers, which have pass'd since our Saviour's Birth. and the remainder is the Golden Number desir'd; but if 0 remains, the Golden Number is 19: For Example, 1 being added to this Year 1711 makes 1712, which being Divided by 19, the Quotient being 90, shews that 90 Lunar Cycles have pass'd since our Saviour's Birth, and the remainder being 2, shews that that is the Golden Number for this Year, as does the Table of the Moveable Feasts, calculated for 40 Years, in the Common-Prayer-Book, and even all this Year's Almanacks.

D.

D. Sir, I thank you ; this has satisfy'd me as to this Point: Well, when I have found out the *Golden Number*, what must I do next?

C. You must then look into the *Book of Common Prayer*, and in the *Calendar* before the *Days* of every *Menth*, you will find a *Column of Figures*, not exceeding the Number of 19, which are call'd the *Golden Numbers*, and the *Day* against which the *Golden Number* of any *Year* is plac'd, is the *New Moon* of that *Month* of that *Year*

D. Nay, Sir, that is false, as may be easily seen by comparing the *New Moons*, found out according to this Method, with those mention'd in the *Almanacks*. As for Example.

C. You need not produce me any Examples, for I know what you say to be true, and the Reason of it.

D. Pray let me know the Reason of it.

C. It is because the State of the *Moon*, as well as of the *Sun*, is alter'd now from what it was at the *Council of Nice*, or at least in the Time of *Dionysius Exiguus*, when this Rule was first made, and the Cycle of *Golden Numbers* invented to find it out: According to the Judgment of the best *Astronomers* of these Times, the *Vernal Equinox*, or the Time when the *Days* and *Nights* are

are equal in the *Spring*, was observ'd to fall on the 21st of *March*, tho' now it falls on the 10th; and the true *New Moons* do now fall between 4 and 5 *Days* sooner than they did then, and for this End the *Golden Numbers* are in some *Calendars* set 4 *Days* higher. (1)

D. Why pray, whence comes this *Difference*?

C. The Reason of it is this: The *Julian Year* contains 365 *Days* and 6 *Hours*, which being multiply'd by the *Lunar Cycle* 19, makes 6939 *Days* and 18 *Hours*; but the *Lunar Year* being multiply'd by the same *Number*, and its *Embolismical Months* added to it, produce only 6939 *Days* 6 *Hours* and a half, so that there is the *Difference* of 1 *Hour* and a half between the *Lunar Cycle* and 19 *Julian Years*; and therefore, after the *Revolution* of 19 *Years*, there is not an exact *Equation* of the *Motions* of the *Luminaries*: Now this *Difference* being long neglected by the *Writers* of *Calendars*, did produce *Errors* in the *Computation* of *New* and *Full Moons*, so that now the *Difference* is no less than 4 *Days*, and if you reckon but 5 *Days*

(1) As in the *Calendar* of a *Common-Prayer-Book*, *Lond.* 1627. fol. The *Scotch Common-Prayer Book*. *Edinburgh*, 1637. fol. and the *Great Church Bible*, *Lond.* 1640. fol.

Days *Exclusive* above the Day against which the *Golden Number* is set, you will generally have the *True New Moon*. (1.)

D. I shall not trouble my self about any other *New Moon* than that which governs *EASTER*, pray how is That to be found out?

(1.) Dr. Pell, in his *Easter not mis-tim'd*, p. vi. having cited some old Verses containing Rules for finding *Easter* [which are in the Preface p. iii.] --- Says, *The New Moon* meant in those Verses, is not such as our *Almanacks* now profess to give us, namely the Hour and Minute of the true Conjunction of the Sun and Moon; but it is only the Day of the Moons mean Conjunction, as it was about 1300 Years ago; [viz. at the Time of the Council of Nice, when the Vernal Equinox was observ'd to fall on March 21] and is there [viz. in the Calendars of the Mis-fals which have the Column of Golden Numbers in them] found meerly by taking the Day against which the proposed Years *Golden Number* stands in the Margin of each Month. For that Computist knew well enough, that that Day would be four Days after the *New Moon* of his own Time, and therefore bids us begin at the Day so found, and tell upwards a Syllable to each Day, saying, in cœlis est hic; The Syllable hic will fall four Days above your *Golden Number* and there shew you the Day of the *New Moon* for your Time.

In the *Prymer* of *Salisbury Use* likewise 120 1534 (wherein is the same Column of *Golden Numbers* as in the Calendar of the *Common-Prayer Book*) 'tis said, *The Newe Mone* is commonly every Moneth, in the fyft Day before the *Golden Rombis* that tenneth for the yere. N. B. The Reason of the

C

C. The

C. The Method of finding it out, is this; You must look into the *Calendar*, and mark against what Day the *Golden Number* is plac'd between March the 8th and April the 5th Inclusive [*i. e.* accounting March 8th the First, and April 5th the Last of such Days] and that is the *New Moon* which governs **EASTER**.

D. Pray why must I not look for the *Golden Number* before March 8th?

C. Because the *First Council of Nice* fix'd the *Vernal Equinox* on March 21st, and appointed the *First Sunday* after the first Full Moon which should happen on or next after this *Vernal Equinox* to be **EASTER-DAY** (1.) so that the Full Moon which governs **EASTER**, must fall either on or some Days after the 21st of March, and consequently the

Seeming Difference between Dr. Pell and the *Pyrrone*, as to the Place of the *True New Moon* in the *Calendar*, is that the 4th Day in the former is reckon'd *Exclusively* and the 5th in the latter *Inclusively*; tho' now the *True New-Moon* must be reckon'd the 5th *Exclusive*, by reason the Difference between the *Astronomical* and *Ecclesiastical New-Moon*, which was then but about 4 Days is now become almost 5.

(1.) This was grounded on their following the Usage of the *Jews*, who began their Year with the *New Moon* which happen'd nearest the *Vernal Equinox*, or the Time of the *Sun's* entering into *Aries*, whether before or after it; and keeping their Pas-

Net

New Moon which governs EASTER cannot happen before March 8th. (1.)

D. But why when I am finding EASTER according to this Method, must I not look for the Golden Number after April the fifth?

C. Because otherwise the Full Moon would fall after the 25th of April, which is the utmost Limit of EASTER, according to the Rule, which says, that it is always the first Sunday after the first Full Moon that happens next after the one and Twentieth Day of March, which said Sunday cannot fall after April the 25th?

over on the Fourteenth Day Inclusive, after this New Moon.

(1.) I must confess, it does not appear from the Ecclesiastical Historians, particularly Eusebius and Theodoret; that the Council of Nice did explicitly decree any thing more about this Affair, than 1st. That the Christians shou'd not keep their EASTER on the same Day the Jews kept their PASS-OVER, and 2dly. That they should follow the Rules of the Romans [and consequently not of the Asiatics or Quartodecimans] in keeping it. Which Rules I take to be, what Modern Writers on this subject, [as Petavius l. 2. c. 66. The Rubrick de Festis Mobilibus in the Roman Breviaries and Missals. Beveridge l. 1. c. 9. Sect. 8. and 9. Booker p. 5. The Rule for finding Easter Explain'd and Vindicated, p. 1. the Reform'd Calendar p. 12. Blondel, Part

c. Spanhemij Introd. ad Chronolog. et Hist. sacr. p. 61.] call the Determinations of the Council of Nice about this Point.

D. Is then the *whole Cycle of the Golden Numbers* comprehended between these two days viz. *March 8th and April 5th Inclusive*?

C. Yes; You may easily see it to be so by looking into the *Calendar*.

III.

D. Well; when I have found out the *New Moon* according to this Method, How must I find out the *Full Moon*?

C. You must reckon *Fourteen Days* from thence *Inclusive*, i. e. accounting the *Day of the New Moon* for the *First*, and stopping at the *Fourteenth*, and calling that the *Full Moon*.

D. Is the *Full Moon* then always the *fourteenth Day inclusive*, from the *New Moon*?

C. It is never so in *Astronomical Reality* (1.) but in *Ecclesiastical Computation* as it respects this *Rule for finding EASTER*, it is so always.

D. You say so, but several learned Persons, that seem to have studied this Point

(1.) N. B. According to the *Astronomical Tables* the *Moon's mean Period* is about 29 Days and 12 hours, so that consequently the *mean Full Moon* must happen about 14 days and 18 hours after the *mean New Moon*: For which Reason, in the *Calendar* the *Golden Numbers of the same Denomination* are generally plac'd alternately at 29 and 30 Days Distance from each other; Except where thro' the Error of the Printers they are *Mis-written*.

very

very accurately and carefully, have asserted that the *Full Moon* is not the *Fourteenth*, but the *Fifteenth Day Inclusive* from the *New Moon*. (1.)

C. I know it, there are so; but yet there are others as learned and judicious as they, and I may say better skill'd in *Calendar Learning*, at least such as have studied this *Rule* better, that are of the contrary Opinion, and say that it is not the *Fifteenth Day Inclusive* but the *Fourteenth* (2.) Nay it must

(1.) See Bp. Beveridges *Institut. Chronolog. Lib. 2. cap. 4. reg. 5. Sect. 3* in his *Example* for the Year 1667, where he calls *April 2* (tho' it be the 15th inclusive,) the *Quarta Decima*, i. e. the *Fourteenth* from *March 19*, the *Paschal New Moon* of that Year, tho' in *Sect. 1* and *2*, he grants that the *Council of Nice* did decree [to which the latter Part of our *Rule* agrees] that *EASTER* shou'd not be celebrated on the *Fourteenth Day of the Moon*, but on the *Sunday* after, and that *these Rules* are most strictly [*Religiosissime*] observ'd by our Church. Dr. Wallis's *Letter* to Sr. John Blencow in the *Philosophical Transactions* of May 1698. No. 240. and to Bp. Fell in the *True Time of keeping St. Matthias Day* in *Leap Years*, p. 35. l. 21. &c. Mr. Wright's *Postscript* to his *short View* of Mr. Whiston's *Chronology of the Old Testament*. The *Introduct. ad Chronologiam*, p. 37. The *Clergy-Man's Vade Mecum*. c. 22. p. 199.

(2.) See Isidori Hispalensis *Origines* Lib. 6 *De Cyclis Paschali*. Petavius *de Doct. Temp. passim* Scaliger *de Emendatione Temporum* and *Elenchus Calen-*

be consider'd that in all the Books wrote about the *Calendar* and *Ecclesiastical Computation* the *Full Moon* bears no other Name than the *Fourteenth Moon*, and from thence came the Name of *Quarto Decimans*, which was given in the Primitive Times to such Christians as celebrated *EASTER* on the *Day of the Full Moon*, on which the *Jews* celebrated their *Passover* and not on the *Sunday* after it. But this *TABLE of the Golden Numbers and Dominical Letters Calculated for 532 Years*, which I have in my Hand, I hope will convince you, that *Dr. Wallis* and

darij Gregoriani passim. *Dr. Nichols* in his *Comment on the Book of Common Prayer* in his *Note on this Rule.* *Newton's Cosmographia*, Part 2. Chap. 2. *Pauli de Middelburgo de recta Pascha Celebratione*, &c. *passim.* *Bucherius in Victorij Canonem Paschalem*, *passim.* *Spanhemij ad Introd. Chron. & Hist. Sacr.* p. 66. *Colliers Dictionary*, under the Article *Quarto-Decimani.* *Dr. Pell's Easter not mis-tim'd*, p. 7. and 10. *Mr. Booker's Tractatus Paschalis*, p. 34. *Mr. Thornton's Letter to Dr. Sloan*, publish'd in the *Philosophical Transactions*, of March, 1705. Vol. 24. p. 1902. *Mr. Jackman's Letter to Dr. Sloan*, of Oct. 13. 1705. published in the *Philosoph. Transact.* of Oct. 1705. Vol. 24. p. 21 23. *Kalendarium Gregorianum perpetuum*, *passim.* *Blondel's Histoire du Calendrier Romain*, Part 2, Liv. 1. Ch. 4. *Mr. Ollysses Second Defence of Ministerial Conformity to the Church of England*, p. 217. *The Rule for finding Easter explain'd and vindicated*, &c. p. 2. *Clavius passim.* *Beda passim.*

those

those that are of the same Opinion with him in this Point, are mistaken. (1.)

D. Pray lay it aside now, we will consider it by and by. Taking it for granted, that as you say, the *Full Moon* is the *Fourteenth Day Inclusive* from the *New Moon*, I wou'd fain know why it was fix'd to *this Day* since the *Lunar Months* contain sometimes *Twenty nine* and sometimes *Thirty Days*?

C. Because the *Jewish Passover* (at which Time our blessed Saviour was crucified) was appointed to be kept on the 14th Day of the Moon [see *Exod. xii. 6.*] which was the *Rule of the Christians EASTER* (2.)

D. Why then do you not keep *EASTER* on the *Day of the Full Moon*?

C. I have already given you an Account of the Differences which arose in the Primitive Times, between the *Christians* of the *Eastern* and of the *Western Churches* about this, which I will not repeat; and I gave you

(1.) See this TABLE after p. 40. with different running Pages, because it was printed by it self for the greater Expedition, before the preceding Part.

(2.) The Occasion of the 14th Moon being accounted the *Full Moon* by the *Jews*, was owing to their taking the *New Moon* from the *Phases* or *Appearance* of it, which did not happen 'till above a Day after the *Mean Conjunction*. V. Petav. l. 5. c. 14.

an Answer to this Question from Dr. Nichols's Account of the Determinations of the first General Council of Nice, about this Affair, one of which was, that The Christians should have nothing in common with the hateful People of the Jews, (1.) and therefore after they had fix'd the Vernal Equinox, (2) they ordain'd, as is said in our Rule, that Easter Day should be the Sunday following the First Full Moon next after the One and Twentieth of March, [the Day on which the Vernal Equinox was then observ'd to happen] and if that Full Moon should happen upon a Sunday, that EASTER day should be the Sunday after. (3.)

(1.) See this Conference, p. 9. N. B. The Words of Constantine's Letter to the Council of Nice, [which is in Theodoret's Eccl. Hist. Lib. 1. Ch. 10.] relating to this, are as follow, Πρώτον μὲν ἀνάξιον ἔδοξεν εἶναι τὴν ἀγῶνιστὴν ἐκείνην ἑορτὴν τῇ τῶν Ἰουδαίων ἐπομένῃς συνηδείᾳ πληρῆν οἱ τὰς ἐαυτῶν χεῖρας ἀδεύειν πλεμμελίᾳ πλεονάζοντες εἰς κόπον τὰς ψυχὰς οἱ ἱεροὶ τυρώμενοι. — Μὴδὲν τοίνυν ἔστω υἱῶν κοινὸν μετὰ τοῦ ἐχθροῦ καὶ Ἰουδαίων ὅλης.

(2.) See Page 19. Note (1.)

(3.) This Opposition to the Practice of the Quartodecimans, seems to be grounded, not only on the Indignation which they conceiv'd against the Jews, express'd in the Emperours Letter Cited above; but on the Impropriety of keeping the Day of our Saviours Passion before the Fourteenth

D. Sup-

D. Suppose that the *Paschal New Moon*, should fall on *March 8th* which is the *earliest* that it can fall upon, which then is the *Full Moon*?

C. Why, *March 21st* that being the *Fourteenth Day Inclusive* after.

D. When then is **EASTER-DAY**?

C. Why the *next Sunday* after, yea tho' it should be the *next Day*, viz. *March 22d*.

D. But how I pray does that agree with your *Rule*, which saith it must be the *First Sunday* after the *first Full Moon* which happens next after the *one and Twentieth Day* of *March*,

and the Day of his *Resurrection* on the *Fourteenth* Day of the Moon, when he rose from the Dead on the *Seventeenth*, as is declar'd by several of the Antient Fathers, and particularly by St. *Ambrose* in his 83d. *Epistle to the Bishops of Emilia*, where he gives several Instances of the Practice of the Church in that Respect, by which he resolves the Scruple propos'd to him. See *Paulus de Middelburgo*, l. 5. *Rule for finding EASTER* Explain'd, &c. p. 8.

N. B. This is a further Argument that the *Full Moon* which was appointed to govern **EASTER**, was the *Fourteenth*, and not the *Fifteenth*, as Dr. *Wallis* and the rest, cited in page 20. note 1. contend; by Reason, according to their Calculation, there never could since the *Council of Nice* have happen'd such an Adjournment of **EASTER** from the *Sunday* that the *Paschal Full Moon* fell on to the *Sunday* following.

D

whereas

whereas this *Full Moon* happens on the one and Twentieth. (1.)

C. All your former *Objections* with Submission Sir, were but meer *Cavils* against the *Rule*; this does indeed look like a good one, and as it seems, convinc'd Dr. *Wallis* and Mr. *Thornton*, that the *Rule* was not rightly express'd, because they could not get over this Difficulty, and therefore Dr. *Wallis* in his Letter to Sir *John Blencow*, of May 14. 1698, [publish'd in the *Philosophical Transactions* of May 1698. No. 240. Vol. 23. p. 186.] has, contrary to all others that have wrote on this Subject, as I can find said that ' *The Fundamental Rule of*
' *the Nicene Council*, which we pretend to
' follow in the keeping of *EASTER*, is to
' this Purpose, *EASTER-DAY is to be that*
' *Sunday which falls upon or next after the first*
' *Full Moon which happens next after the Ver-*
' *nal Equinox*, which *Vernal Equinox* was
' then observ'd to fall on the 21st of March
' and in the *Paschal Tables* is yet reputed
' so to fall, tho' it do now fall on the 11th

(1.) I have not been able to meet with one *Dissenter* that has in print mention'd this *Objection*, nay not Mr. *Calamy* or his *Friend*, tho' Dr. *Wallis* had put it for them in a very good Light, in his Letter to Sir *J. Blencow*; and I have put it into the Mouth of a *Dissenter* here, that I might take Occasion to answer it, [See also his Letter to *Bp. Fell*, p. 39, 40.]

of *March*, and sometime on the 10th of *March*, and therefore instead of, *next after the Vernal Equinox*, we say *next after the 21st of March*. But then it is said (by a Mistake I suppose) *Next after the first Full Moon*, instead of *Upon or Next after the first Full Moon*, for so it is to be understood and added.

D. You just now said, that Mr. *Thornton* as well as Dr. *Wallis* thought the *Rule* to be *false*; pray be pleas'd to tell me what were his Reasons for thinking so?

C. He differ'd from Dr. *Wallis*, in that he said that the *Full Moon*, was the *Fourteenth Day inclusive*, from the *New Moon* whereas the *Doctor* said, it was the *Fifteenth*. But the Reason why he thought the *Rule* was false, was because it sometimes happen'd, that *March 22d* was *EASTER-DAY* whenas the *Rule* says, that *EASTER-DAY* is always (1.) the first Sunday after the first Full

(1.) Mr. *Ollyffe* not understanding the true meaning of the *Rule*, when he wrote his *First Defence of Ministerial Conformity to the Church of England* [against Mr. *Calamy's Abridgment of Baxter's History*, 8vo. 1702] tho' he corrected it afterwards, says, p. 71. That 'the Word *always* is proper, if the *Rule* generally be true, tho' it shou'd fail sometimes; The Word *Always* being applyed to Things of a perpetual or long Continuance, as 2 Sam. ix. 10. *Joh. xviii. 20. Acts x. 2.*

Moon, which happens next after the one and Twentieth Day of March, And therefore in order to solve this Difficulty, he explains the Rule another Way, viz. by asserting, (1.)

‘ 1. That the 21st of March in all but Leap-Years, and in Leap-Years the 20th of March, was at the Time of the Council of Nice, when this Rule was made, the Vernal Equi nox.

‘ 2. That the 20th of March in Leap-Years, is the same as the 21st of March in common Years.

D. Well, is not this a right Explanation?

C. No, he has not by these Notes solv'd this Difficulty. Because he went upon the Supposition, that, according to his Computation of the Full Moon's being the 14th Day Inclusive from the New Moon, it would never happen on March 21st, but in Leap-Years, as it did in the Year 1668, When EASTER-DAY fell on March 22, and by Consequence that EASTER DAY would never fall on March 22 but in Leap-Years, Whereas the Full-Moon happens on March 21. as often as the Golden-Number is 16 and the Dominical Letter D. as you may see in Table for finding EASTER for ever in the Common-Prayer Book, and this as you will very clearly see in my TABLE happens

(1.) See the *Philosophical Transactions* for March 1705 Vol. 24 p. 192.

in *Common Years*, *three Times* within the Course of 532 Years, viz. in 1573, 1915, and 2010, whereas it happens but *once* so in that Period on a *Leap-Year*, viz. in 1668.

D. And do you say now, that the Rule is true and needs not to be corrected?

C. Yes I do indeed think so.

D. For what Reason I pray?

C. Because I think there is no need of any such Alteration or Explanation as they suggest, if we but understand, as one who formerly vindicated the Rule suggests (1.) that 'These Words [*next after March 21.*] are meant *inclusively*, as if it had been

(1.) See *An Explanation of this Rule in a Letter from the Reverend Mr. Jackman, to Dr. Hans Sloan, F. S. S. in the Philosophical Transactions of Octob. 1705.* abridg'd in the *Preface*.

N. B. The Author of *The Rule for finding EASTER explain'd and vindicated, &c.* in p. 10. says that 'That there is no Difficulty in reconciling the Rule with the Tables [as Dr. Wallis suggests there was] unless it be in these Words, *next after the 21st of March* [when by the Tables it appears, that a Full Moon even upon the 21st shall govern EASTER, and give it sometimes upon the 22d. of March] which are yet very intelligible, to all who consider, that as by *Full Moon* in the Rubrick, is meant the reputed Full Moon, counted upon the Ecclesiastical Tables, (or the first Column in the Kalendar of the Common Prayer Book) and limited to the 14th Day precisely [viz. inclusive] so by the one and Twentieth said

‘ said [*next after the Commencement of*
 ‘ *March 21*] so that if the *Full Moon* hap-
 ‘ pens *On March 21*, the same must be the
 ‘ *Paschal Full Moon*.

D. This is a very odd way of speaking
 methinks, I fancy you will not find many
 that will believe the Words will bear this
 Sense, you put upon them.

C. Give me Leave to give an Answer to
 your Objection, from the Author whose Ex-
 planation it was; (1.) ‘ It will not be much
 ‘ boggled at (says he) by those that know
 ‘ and consider the *Inclusive Way* of reckon-
 ‘ ing used by the *Romans*, and from them
 ‘ deriv’d to all the *Latin Churches*, and
 ‘ particularly that of *England*: For ’tis as
 ‘ proper to say [*next after March 21*] with
 ‘ the meaning I contend for, as to say *Ter-*
 ‘ *tio (ante) Calendas, Nonas vel Idus* in the
 ‘ Sense of the *Roman Calendar*, or, as to say,
 ‘ (as our Church does, a little after the Rule

‘ *eth Day of March* is here understood the *reputed*
 ‘ *ed Vernal Equinox*, tied in Ecclesiastical Ac-
 ‘ count, to the Beginning of that Day, so that
 ‘ the *Full Moons* which happen upon that Day, as
 ‘ well as on the following Days to the 5th of April
 ‘ *inclusively*, are all reckon’d *Full Moons* after the
 ‘ *Vernal Equinox*, or such as govern *EASTER*,
 ‘ whereby the *Paschal Bounds* were fix’d at the
 ‘ Council of *Nice*, to the 22d of March for the
 ‘ *Earliest* and the 25th of April, for the *Latest*,
 ‘ *EASTER*.

‘ for

for EASTER) that *Ascension Day* is Forty Days after EASTER, intending EASTER-DAY it self to be one of those Forty. And 'tis observable in this very Rule, that after it had been said, that EASTER-DAY is always the first Sunday after the Full Moon, &c. 'tis added, that if the Full Moon happens on a Sunday, EASTER-DAY is the Sunday after, which had been a gross Tautology, if by the first Sunday after the first Full Moon might not be understood, the Day of the Full Moon, it self, when happening to be Sunday. And if the Sunday of the Full Moon may be signified by the first Sunday after the Full Moon, then the Full Moon of March 21 may be signified by the Full Moon next after March 21.

D. But Sir, with Submission, this Answer is not satisfactory, for why must we be influenc'd in our Manner of Speech by Heathens, for your Argument is fetch'd chiefly from the Manner of Speech us'd by the Old Romans?

C. And very justly too, because our Stile and Way of Reckoning which is still in Use amongst us, is taken from them, it being at first invented by Julius Caesar the first Roman Emperour, and ever since call'd the Julian Stile. But you are perhaps for Re-forming this Rule, as well as the Discipline and

and *Worship* of our Church, according to the *Scriptural Model*, as some in the Time of the *Rebellion* were, and for making Use of a *Scriptural Almanack* (1.): But let me tell you, that this Way of speaking may be justified from *Scripture*.

D. Prove that, and you will entirely satisfy me.

C. To give you Satisfaction herein, I will beg Leave to read you a Passage out of a Discourse which Dr. *Wallis* publish'd in *Defence of the Christian Sabbath* [viz. the

(1.) See a Tract entituled, *Scripture Motives for Calendar Reformation urged, from divers Mistakes of the meaning of many Places in Holy Scripture, and the meer Ignorance of the Litteral Meaning thereof, and thereby of the Mystical; besides the Guilt (as it is feared) of strange Posts set by the Lord's Posts, by the common Use of the Vulgar Almanacks only, from the Testimonies of sundry Famous Authors, and from Presidents both ancient and Modern. Partly urg'd formerly by Mr. I. B. renew'd and enlarg'd by H. Jesse, who in Lieu thereof, presents, commends and presses to the Use of the Scripture Calendar, which was used by the Antient Church of God, and by the Apostles and other Primitive Christians, and by Christ himself.* 12°. 1650. Which in 1662 receiv'd an 18th Edition with Enlargements. See also by the same Author, *The Scripture Calendar in Use by the Prophets and Apostles, &c. Explaining the Accounts, Measures, Weights, Coyns, Customs and Language of God's ancient People and of the Primitive Christians,* by H. J. viz. Henry Jesse, a Servant of Jesus Christ. 12°. 1654.

Lord's

Lord's Day Sabbath] against one Mr. Bampf-
field, who had wrote a Book pleading for
the Saturday Sabbath; wherein he not only
justifies this Manner of Speech from Scrip-
ture, but from the Practice of almost all Na-
tions.

D. I shall gladly hear it.

C. The Doctor having for Proof of the
Sunday Sabbath, cited John xx. 26. and said
that the Words ' After Eight days, was, as
' we commonly speak in English, on that Day
' Sennight, adds (1.) the Cavil which here he
' [viz. Mr. Bampffield in his Saturday Sab-
' bath] makes to this Place, is so weak,
' that I am sorry to see it, from one who
' would seem to be serious. As if Eight Days
' after or after Eight Days, were not the same
' as what we would say a Week after or that
' Day Sennight after. For he must needs
' know, that 'tis not only the common Scripture
' Language, but the general Language of Latin
' and Greek Writers, to reckon Inclusively,
' that is, to take in both the Extrems. And
' so it is even at this Day (I think) in most
' Languages except the English. What we
' call a Sennight the French call Huit Jours
' (eight days) (2.) and what we say a Fort-

(1.) See his Discourse of the Christian Sabbath, 4to
1693. p. 20. &c.

(2.) So the old English word *Utas*, which *Minshew*
and *Skinner* in their Dictionaries, call the *Octave* or

' night is with them Quinze Jours (fifteen
 ' Days); and so in all manner of Reckoning;
 ' a Fourth, a Third, an Eighth, a Fif-
 ' teenth, and other Intervals in Musick, are
 ' always so reckoned. What we call a third
 ' Day Ague the Latins call a Quartan, and
 ' what we call every other Day, they call a
 ' Tertian. So they call Secundo Calendas
 ' (i.) (i. e. Secundo ante Calendas) what
 ' we would say one Day (not two Days) be-
 ' fore the Calends; and they call Tertio Ca-
 ' lendas what is with us two Days (not three
 ' days) before the Calends. So Nudius
 ' Tertius is what we would say two days agoe,
 ' and Nudius Quartus is in our Language,

Eighth Day. Likewise *Octabis* mention'd several
 times, in the Statutes of 51 Hen. 3. Anno Dom. 1266,
 concerning General Days in Bank, in real Actions, and
 concerning General Days in a Writ of Dower, denotes
 the Eighth Day Inclusive, or that Day Sennight; as like-
 wise *Quindena* does that Day Fortnight. So in
 the Returns of the Terms, *Octabis* and *Quindena* sig-
 nifie the Eighth and Fifteenth Days Inclusive, or
 what we call those Days Sevenight and Fortnight.
 So in the Rubrick of the Old Missals, concerning
 St. Matthias's Day, viz. that it must in Bissextile
 Years be *Quartâ die a Cathedrâ St. Petri*, which
 was the viii. Cal. Mart. or Feb. 22.

(1.) This very rarely occurs, because the usual
 signification of the Verb *Sequor*, from whence *Se-
 cundus* is derived, is to follow in Order of Time not of
 Calculation, and therefore this Day was generally
 call'd *Pridie*.

Three Days ago (not Four) so Mark viii.
 31. where Christ speaks of himself, that the
 Son of Man shall be kill'd, and after three
 Days rise again, that is on the Third Day
 after (Inclusively taken) or after the third
 Day is come: (Whereas according to the
 Sense this Author would put upon the
 Words it should rather have been said after
 One Day, (for three Days were but) One
 Day between his Death and Resurrection)
 and it is the same in Sense with what he says,
 John xi. 19. Destroy this Temple (speak-
 ing of his Body) and in Three Days I will
 raise it up, ἐν τριῶν ἡμερῶν, or as Mat. xxvii.
 61. Δὲ τριῶν ἡμερῶν that is the Third Day
 after (Inclusively.) And Mat. xxvii. 63.

So likewise is *Ante diem* and *Post diem* to be un-
 derstood, in antient Authors as well Christian as
 Roman, as clearly appears by the following Examples.

Paulus Lib. 3. ad Legem Juliam & Papiam, as
 cited, *Ff. de Verb. signif. l. 132.* *Anniculus amitti-*
tus qui extremo anni die moritur; & Consuetudo lo-
quendi, id ita esse declarat, Ante diem decimum
Kalendarum, Post diem decimum Kalendarum,
neque utro enim Sermonem Undecim dies significantur.
 The Sense of which Passage in English, I take to
 be this; An Infant may be said to dye being a
 Year old, that dyes UPON the last Day of the Year,
 that is the Day BEFORE it's Birth Day. Suppose
 it to be born ix. Kal. April, 1710. and to dye x.
 Kal. Ap. 1711. I say, 'Tis a Year old, for the Year
 was up, x. Kal. and ix. Kal. was the Beginning of a
 new Year. Thus we commonly say, *Post diem x.*

‘ they tell Pilate, this Deceiver said after
 ‘ three Days I will rise again, *κατὰ τρεῖς ἡμέρας*
 ‘ (meaning thereby the third Day after In-
 ‘ clusively) and therefore they pray that the
 ‘ Sepulchre may be made sure till the third Day,
 ‘ whereas, if (as our Author would reckon
 ‘ upon his Fingers) by after three Days,
 ‘ were to be understood when three whole Days

Kal. Apr. filius meus N—— erit Anniculus. And
 tho’ *Post diem x.* might seem to signify the Day
 which in Order of Time follows the *x. Kal.* yet the
 known Custom of Speech, declares it to be that
 very *x. Kal.* it self. So again we commonly say,
Ante diem x. Kal. Apr. filius meus N—— erit Annicu-
lus. And tho’ *Ante diem x.* might seem to signify
 the Day which in the order of reckoning PRECEEDS the
x. Kal. viz. *ix. Kal.* yet the known Custom of Speech
 declares it to signify that very *x. Kal.* it self. So that
 by neither of these Expressions is meant the Day
 AFTER the *x. Kal.* but the *x. Kal.* it self. This with-
 out Question is the true Meaning of that Sentence
 of Paulus’s. The same is translated into Greek, in
 3 Eclog. C. 132. at the End of Theoph. Institut. in
 these words, *Ἐνιαυσιαῖον δεκεῖ τελευτῶν, ὃ ἐν τῇ ὀσέ-*
ρα τῇ ἐνιαυσίᾳ ἡμέρᾳ τελευτῶν καὶ ὅτε γὰρ λέγουσιν περὶ
δεκάτης καλάνδων, ἢ μετὰ δεκάτῃ ἢ καλάνδων, ὃ
σημαίνει τὴν ἐνδεκάτην ἡμέραν. But, to come to
 other Examples. In *Novella IVta. Epilog. Dat. An-*
te diem xvii. Kalend. Ap. Indict. xiii. which is ex-
 press’d in Words at length in *Novella IIItra Epi-*
logo, Dat. decimo septimo Kalend. Aprilis. So *ante*
diem viii. Idus Nov. Cic. is in Cooper’s Diction. in
 voce *Ante*, explain’d to be, *Octavo Idus Nov.* So
ante diem tertium Non. Novemb. ante diem tertium
Idus Nov. ante diem viii. Kal. hæc ego scribebam,
 ‘ after

' after that should be pass'd, they need not
 ' have set their Watch before the Fourth or
 ' Fifth Day. Thus Christ's Ascension is said
 ' to be Forty Days after his Resurrection,
 ' (speaking of a Computation in Scripture Lan-
 ' guage) which in our ordinary Manner of
 ' Speech is but Nine and Thirty: For As-
 ' cension Thursday (if Easter Day, be not
 ' reckon'd for one) is but 39 Days after
 ' Easter. Upon a like Account that Christ
 ' tells us, Mat. xii. 40. That as Jonas was
 ' Three Days and Three Nights in the
 ' Whales Belly, so shall the Son of Man be
 ' Three Days and Three Nights in the
 ' Heart of the Earth. Not three whole
 ' Days, and three whole Nights, but 'till
 ' the third day was begun. For by Day
 ' and Night is here understood, the $\nu\upsilon\chi\acute{\eta}\nu\alpha\epsilon\rho\omicron\nu$
 ' or what we name the artificial Day,
 ' consisting of 24 Hours Day and
 ' Night, and 'till such Third Day (or
 ' $\nu\upsilon\chi\acute{\eta}\nu\alpha\epsilon\rho\omicron\nu$) was begun, Christ rested in the
 ' Grave, otherwise tho' he were in the Grave

&c. Cic. ad Attic. L. 4. Epist. 3. D. a. d. [id est
 dat. ante Diem] vi. Kalendat Decembris, ad Fam. L.
 xvi. Ep. 1. a. d. iii. Nonas Octob. Theſſalonica ibid.
 Epist. 2. The ſame likewise occurs in LIVY, Eo-
 dem anno Ante diem tertium Kalendas Januarias Co-
 loniam eduxerunt. Liv. Lib. 37. C. 57. And again,
 Ante Diem quartum Idus Martias. Liv. Lib. 40.
 Cap. 59.

' (part

‘ (part of) three Days, yet [he was there]
 ‘ but two Nights. So Luk. xi. 21. when
 ‘ eight Days were accomplished (for the
 ‘ Circumcision of the Child) they called
 ‘ his Name Jesus, *that is* upon the eighth
 ‘ Day (Inclusive) *reckoning the Day of his*
 ‘ Birth *for the First, and the Day of his Cir-*
 ‘ cumcision *for the Last of the Eight Days,*
 ‘ which with Six whole Days between make
 ‘ Eight; whereas if eight whole Days had
 ‘ been fully past, *Christ had been circumcised*
 ‘ the Tenth Day, *the Sense being the same*
 ‘ *with that concerning John the Baptist Luk.*
 ‘ i. 59. On the Eighth Day they came to
 ‘ circumcise the Child. So here after eight
 ‘ Days, *that is* on the eighth Day, or after
 ‘ after the eighth Day was come. And
 ‘ *this I think is the constant Language of Scrip-*
 ‘ *ture every where, And his [Mr. Bampfilds]*
 ‘ *Objection needs no other Answer, but that St.*
 ‘ *John did not speak English. (1.)*

D. I have now done with what concerns
 the New and Full Moon, you have fully satis-
 fied me as to that Point. I would now de.

N. B. Dr. Wallis has in his second Defence of
 the Christian Sabbath Part the Second, p. 17. &c.
 further vindicated this Inclusive manner of Scrip-
 ture Speech, and shewn that Mat. xxvii. 3. John xx.
 26. Acts X. 3. and XXIV. 1. and Revelat. XI. 11.
 must be understood in the like Manner.

C. Th^t

fire to know, how I must find out the *Sunday after the Full Moon*?

C. That you may see in every *Almanack*, by the *Dominical Letter*.

D. But I wou'd know how to find out this *Dominical Letter*? (1.)

C. To do that you must Divide the Year by four, and add together the *Dividend Divisor* and *Quotient*, and divide the *Sum* by *Seven*, and subtract the *Remainder* thereof from *Seven*, after which *Substraction* the *Remainder* shews the *Dominical Letter*, 1 denoting A. 2 B. 3 C. 4 D. 5 E. 6 F. and if 0 remains the *Dominical Letter* is G. For,

(1.) I cannot learn when the *Column of Dominical Letters* first got into the *Calendar*. The *Letters* in the *Roman Calendar* were A. B. C. D. E. F. G. H. which shew'd their *Nundina*, and others which shew'd their *Fasti*, *Nefasti* and *Comitiales Dies*, as may be seen in the *Calendar of Julius Caesar*, which Mr. *Blondel* has given in his *Hist. du Calendrier Romain*, Part. 1. liv. 3. c. 5. And in the *Period of Victorius* which was compos'd on Occasion of the Differences about the true Time of keeping *EASTER*, A. D. 455. as *Bucherius* tells us, Cap. 1. instead of the *Column of Dominical Letters* there is one wherein are inserted, *Feria* II. III. IV. V. VI. *Sabbat. Dominic.* The *Cycle of the Sun*, as he there says, not being then invented.

N. B. *Petavius* l. 2. c. 64. makes mention of the *Dominical Letter*, when he speaks of *EASTER-DAY* but of the *Feria* when he mentions the *Full-Moon*.

Example,

Example, 1711 being divided by 4. has 427 for its *Quotient*, which being added to 1711 and 4, makes 2142, which being divided by 7 has 0 for its *Remainder* and shews the *Dominical Letter* to be *G*.

D. Well, but how must I know the *Dominical Letters*, when it is *Bisextile* or *Leap-Year*, for then I find there are *Two*.

C. It is known by *Dividing* the Year (casting away for the greater Ease, the *Thousands* and *Hundreds*) by 4 whether the Year be *Leap Year* or no, for if 0 remains then it is *Bisextile* or *Leap Year*, and the *Letter* that *Follows* in the *Order of the Alphabet*, next after that *Letter* which by the foregoing Rule is found to be the *Dominical Letter*, as there plac'd, (tho' it be in the *Order of the Alphabet* the *Latter* of the two) is the *Dominical Letter*, from *Jan. the 1st.* till *Feb. the 24th*, from which Time to the *End of the Year*, the *Latter Letter* of the two is the *Dominical Letter*. As for Example, By *dividing* the Year 1712 by 4, you will find that 0 remains, and by Consequence that it is *Bisextile* or *Leap Year*, and by the Rule I have before given you, you will find *E* to be the *Dominical Letter*, the next to which in the *Order of the Alphabet*, viz. *F*. being set before it, shews that *F. E.* are the *Dominical Letters* for that Year, so that *F* is the *Dominical Letter* from *Jan. 1st* to *Feb. 24th*. and *E*. for the remaining Part of the Year.

D. Now Sir, if you please I will look upon the TABLE which you would have had me look'd upon before.

C. Here it is.

A TABLE

A TABLE of Golden Numbers and Dominical Letters.

Calculated for 532 Years.

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
[1]	11	1549	F	[1]
	12	1550	E	
	13	1551	D	
	14	1552	C B	
	15	1553	A W.	
	16	1554	G	
	17	1555	F	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	18	1556	E D	
	19	1557	C W.	
	1	1558	B	
	2	1559	A W.	
	3	1560	G F W.	
	4	1561	E	
	5	1562	D	
	6	1563	C W.	
	7	1564	B A	
	8	1565	G	
	9	1566	F	
	10	1567	E	
[2]	11	1568	D C	
	12	1569	B	
	13	1570	A	
	14	1571	G	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	15	1572	F E	
	16	1573	DW.T.	
	17	1574	C	
	18	1575	B	
	19	1576	A G	
	1	1577	F	[2]
	2	1578	E	
	3	1579	D	
	4	1580	C B W.	
	5	1581	A	
	6	1582	G	
	7	1583	F W.	
	8	1584	E D W.	
	9	1585	C	
	10	1586	B	
[3]	11	1587	A W.	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	12	1588	G F	
	13	1589	E	
	14	1590	D	
	15	1591	C	
	16	1592	B A	
	17	1593	G	
	18	1594	F	
	19	1595	E	
	1	1596	D C	
	2	1597	B	
	3	1598	A	
	4	1599	G	
	5	1600	F E W.	
	6	1601	D	
	7	1602		
	8	1603	B	

Lunar Cycle.	Golden Numbers	Years of our Lord.	Dominical Letters.	Solar Cycle.
	9	1604	A G W.	
	10	1605	F	[3]
[4]	11	1606	E	
	12	1607	D W.	
	13	1608	C B	
	14	1609	A	
	15	1610	G	
	16	1611	F	
	17	1612	E D	
	18	1613	C	
	19	1614	B	
	1	1615	A	
	2	1616	G F	
	3	1617	E	
	4	1618	D	
	5	1619	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	6	1620	B A	
	7	1621	G	
	8	1622	F	
	9	1623	E	
	10	1624	D C W.	
[5]	11	1625	B	
	12	1626	A	
	13	1627	G W.	
	14	1628	F E W.	
	15	1629	D	
	16	1630	C	
	17	1631	B W.	
	18	1632	A G	
	19	1633	F	[4]
	1	1634	E W.	
	2	1635	D	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	3	1636	C B	
	4	1637	A	
	5	1638	G	
	6	1639	F	
	7	1640	E D	
	8	1641	C	
	9	1642	B	
	10	1643	A	
[6]	11	1644	G F	
	12	1645	E	
	13	1646	D	
	14	1647	C	
	15	1648	B A W.	
	16	1649	G	
	17	1650	F	
	18	1651	E W.	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	19	1652	D C W.	
	1	1653	B	
	2	1654	A W.	
	3	1655	G	
	4	1656	F E	
	5	1657	D	
	6	1658	C W.	
	7	1659	B	
	8	1660	A G	
	9	1661	F	[5]
	10	1662	E	
[7]	11	1663	D	
	12	1664	C B	
	13	1665	A	
	14	1666	G	
	15	1667	F	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	16	1668	E D W.	
	17	1669	C	
	18	1670	B	
	19	1671	A	
	1	1672	G F	
	2	1673	E	
	3	1674	D	
	4	1675	C	
	5	1676	B A	
	6	1677	G	
	7	1678	F W.	
	8	1679	E	
	9	1680	D C	
	10	1681	B	
[8]	11	1682	A W.	
	12	1683	G	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	13	1684	F E	
	14	1685	D	
	15	1686	C	
	16	1687	B	
	17	1688	A G	
	18	1689	F	[6]
	19	1690	E	
	1	1691	D	
	2	1692	C B	
	3	1693	A	
	4	1694	G	
	5	1695	F	
	6	1696	E D	
	7	1697	C	
	8	1698	B	
	9	1699	A	

(II)

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	10	1700	G F	
[9]	11	1701	E	
	12	1702	D W.	
	13	1703	C	
	14	1704	B A	
	15	1705	G	
	16	1706	F	
	17	1707	E	
	18	1708	D C	
	19	1709	B	
	1	1710	A	
	2	1711	G	
	3	1712	F E	
	4	1713	D	
	5	1714	C	
	6	1715	B	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	7	1716	A G	
	8	1717	F	[7]
	9	1718	E	
	10	1719	D	
[10]	11	1720	C B	
	12	1721	A	
	13	1722	GW.	
	14	1723	F	
	15	1724	E D	
	16	1725	C	
	17	1726	BW.	
	18	1727	A	
	19	1728	G F	
	1	1729	EW.	
	2	1730	D	
	3	1731	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	4	1732	B A	
	5	1733	G	
	6	1734	F	
	7	1735	E	
	8	1736	D C	
	9	1737	B	
	10	1738	A	
[11]	11	1739	G	
	12	1740	F E	
	13	1741	D	
	14	1742	C	
	15	1743	B	
	16	1744	A G	
	17	1745	F	[8]
	18	1746	E W.	
	19	1747	D	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	1	1748	C B	
	2	1749	A W.	
	3	1750	G	
	4	1751	F	
	5	1752	E D	
	6	1753	C W.	
	7	1754	B	
	8	1755	A	
	9	1756	G F	
	10	1757	E	
[12]	11	1758	D	
	12	1759	C	
	13	1760	B A	
	14	1761	G	
	15	1762	F	
	16	1763	E	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	17	1764	D C	
	18	1765	B	
	19	1766	A	
	1	1767	G	
	2	1768	F E	
	3	1769	D	
	4	1770	C	
	5	1771	B	
	6	1772	A G	
	7	1773	F W.	[9]
	8	1774	E	
	9	1775	D	
	10	1776	C B	
[13]	11	1777	A W.	
	12	1778	G	
	13	1779	F	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	14	1780	E D	
	15	1781	C	
	16	1782	B	
	17	1783	A	
	18	1784	G F	
	19	1785	E	
	1	1786	D	
	2	1787	C	
	3	1788	B A	
	4	1789	G	
	5	1790	F	
	6	1791	E	
	7	1792	D C	
	8	1793	B	
	9	1794	A	
	10	1795	G	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
[14]	11	1796	F E	
	12	1797	DW.	
	13	1798	C	
	14	1799	B	
	15	1800	A G	
	16	1801	F	[10]
	17	1802	E	
	18	1803	D	
	19	1804	C B	
	1	1805	A	
	2	1806	G	
	3	1807	FW.	
	4	1808	E D	
	5	1809	C	
	6	1810	B	
	7	1811	A	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	8	1812	G F	
	9	1813	E	
	10	1814	D	
[15]	11	1815	C	
	12	1816	B A	
	13	1817	G W.	
	14	1818	F	
	15	1819	E	
	16	1820	D C	
	17	1821	B W.	
	18	1822	A	
	19	1823	G	
	1	1824	F E W.	
	2	1825	D	
	3	1826	C	
	4	1827	B W.	

Lunar Cycle.	Golden Number.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	5	1828	A G	
	6	1829	F	[11]
	7	1830	E	
	8	1831	D W.	
	9	1832	C B	
	10	1833	A	
[16]	11	1834	G	
	12	1835	F	
	13	1836	E D	
	14	1837	C	
	15	1838	B	
	16	1839	A	
	17	1840	G F	
	18	1841	E W.	
	19	1842	D	
	I	1843	C	

Lunar Cycle.	Golden Numbers	Years of our Lord.	Dominical Letters.	Solar Cycle.
	2	1844	B A W.	
	3	1845	G	
	4	1846	F	
	5	1847	E W.	
	6	1848	D C W.	
	7	1849	B	
	8	1850	A	
	9	1851	G W.	
	10	1852	F E	
[17]	11	1853	D	
	12	1854	C	
	13	1855	B	
	14	1856	A G	
	15	1857	F	[12]
	16	1858	E	
	17	1859	D	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	18	1860	C B	
	19	1861	A	
	1	1862	G	
	2	1863	F	
	3	1864	E D	
	4	1865	C	
	5	1866	B	
	6	1867	A	
	7	1868	G F W.	
	8	1869	E	
	9	1870	D	
	10	1871	C W.	
[18]	11	1872	B A W.	
	12	1873	G	
	13	1874	F	
	14	1875	E W.	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	15	1876	D C	
	16	1877	B	
	17	1878	A	
	18	1879	G	
	19	1880	F E	
	1	1881	D	
	2	1882	C	
	3	1883	B	
	4	1884	A G	
	5	1885	F	[13]
	6	1886	E	
	7	1887	D	
	8	1888	C B	
	9	1889	A	
	10	1890	G	
[19]	11	1891	F	

Lunar Cycle.	Golden Numbers.	Yearsof our Lord.	Dominical Letters.	Solar Cycle.
	12	1892	E D W.	
	13	1893	C	
	14	1894	B	
	15	1895	A W.	
	16	1896	G F	
	17	1897	E	
	18	1898	D	
	19	1899	C W.	
	1	1900	B A	
	2	1901	G	
	3	1902	F W.	
	4	1903	E	
	5	1904	D C	
	6	1905	B	
	7	1906	A	
	8	1907	G	

Lunar Cycle.	Golden Number	Years of our Lord.	Dominical Letters.	Solar Cycle
	9	1908	F E	
	10	1909	D	
[20]	11	1910	C	
	12	1911	B	
	13	1912	A G W.	
	14	1913	F	[14]
	15	1914	E	
	16	1915	DW.T.	
	17	1916	C B W.	
	18	1917	A	
	19	1918	G	
	1	1919	F	
	2	1920	E D	
	3	1921	C	
	A4	1922	B W.	
	D5	1923	A	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	6	1924	G F	
	7	1925	E	
	8	1926	D W.	
	9	1927	C	
	10	1928	B A	
[21]	11	1929	G	
	12	1930	F	
	13	1931	E	
	14	1932	D C	
	15	1933	B	
	16	1934	A	
	17	1935	G	
	18	1936	F E W.	
	19	1937	D	
	1	1938	C	
	2	1939	B	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	3	1940	A G	
	4	1941	F	[15]
	5	1942	EW.	
	6	1943	D	
	7	1944	C B	
	8	1945	A	
	9	1946	GW.	
	10	1947	F	
[22]	11	1948	E D	
	12	1949	C	
	13	1950	B	
	14	1951	A	
	15	1952	G F	
	16	1953	E	
	17	1954	D	
	18	1955	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	19	1956	B A	
	1	1957	G	
	2	1958	F	
	3	1959	E	
	4	1960	D C	
	5	1961	B	
	6	1962	A	
	7	1963	G	
	8	1964	F E	
	9	1965	D	
	10	1966	CW.	
[23]	11	1967	B	
	12	1968	A G	
	13	1969	F	[16]
	14	1970	EW.	
	15	1971	D	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	16	1972	C B	
	17	1973	A	
	18	1974	G	
	19	1975	F	
	1	1976	E D	
	2	1977	C	
	3	1978	B	
	4	1979	A	
	5	1980	G F	
	6	1981	E	
	7	1982	D	
	8	1983	C	
	9	1984	B A	
	10	1985	G	
[24]	11	1986	F	
	12	1987	E	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	13	1988	D C	
	14	1989	B	
	15	1990	A W.	
	16	1991	G	
	17	1992	F E	
	18	1993	D	
	19	1994	C W.	
	1	1995	B	
	2	1996	A G	
	3	1997	F W. [17]	
	4	1998	E	
	5	1999	D	
	6	2000	C B	
	7	2001	A	
	8	2002	G	
	9	2003	F	

Lunar Cycle.	Golden Numbers.	Year of our Lord.	Dominical Letters.	Solar Cycle.
	10	2004	E D	
[25]	11	2005	C	
	12	2006	B	
	13	2007	A	
	14	2008	G F	
	15	2009	E	
	16	2010	DW.T.	
	17	2011	C	
	18	2012	B A	
	19	2013	G	
	1	2014	F	
	2	2015	E	
	3	2016	D C	
	4	2017	BW.	
	5	2018	A	
	6	2019	G	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	7	2020	F E	
	8	2021	D W.	
	9	2022	C	
	10	2023	B	
[26]	11	2024	A G	
	12	2025	F	[18]
	13	2026	E	
	14	2027	D	
	15	2028	C B	
	16	2029	A	
	17	2030	G	
	18	2031	F	
	19	2032	E D	
	1	2033	C	
	2	2034	B	
	3	2035	A	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	4	2036	G F	
	5	2037	E W.	
	6	2038	D	
	7	2039	C	
	8	2040	B A	
	9	2041	G W.	
	10	2042	F	
[27]	11	2043	E	
	12	2044	D C	
	13	2045	B	
	14	2046	A	
	15	2047	G	
	16	2048	F E	
	17	2049	D	
	18	2050	C	
	19	2051	B	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	1	2052	A G	
	2	2053	F	[19]
	3	2054	E	
	4	2055	D	
	5	2056	C B	
	6	2057	A	
	7	2058	G	
	8	2059	F	
	9	2060	E D	
	10	2061	CW.	
[28]	11	2062	B	
	12	2063	A	
	13	2064	G F	
	14	2065	E W.	
	15	2066	D	
	16	2067	C	

Lunar Cycle.	Golden Numbers.	Years of our Lord.	Dominical Letters.	Solar Cycle.
	17	2068	B A	
	18	2069	G	
	19	2070	F	
	1	2071	E W	
	2	2072	D C	
	3	2073	B	
	4	2074	A	
	5	2075	G	
	6	2076	F E	
	7	2077	D	
	8	2078	C	
	9	2079	B	
	10	2080	A G	
[I]	11	2081	F	[I]

B. Well, What do you propose by shewing me this Table?

C. The same End I propos'd to my self when I first drew it up: *Viz.* To shew you after what Manner the *Ancient Computists*, (or rather *Dionysius Exiguus*) who compiled the *Table for finding Easter for ever* from which the *Rule* was gather'd, calculated the *Full Moon*; and as I said before, it plainly appears from hence that they accounted the *Full Moon* to be the *Fourteenth Day*, (and not the *Fifteenth* as Dr. *Wallis* would have it,) *Inclusive from the New Moon.*

D. Pray, How does that appear?

C. Why, by calculating *Easter Day* for every one of the *Years* in this *Table*, according to the Method I before told you was intended by the *Rule*, *viz.* by the *Column of Golden Numbers* in the *Calendar of the Common-Prayer Book*, by which Calculation I have found that if we account the *Full Moon* to be the *Fourteenth Day inclusive from the New Moon*, the *Rule* and the *Table* never clash; but that if we account the *Full Moon*, as Dr. *Wallis*, and some few others would have it, (†) to be the *Fifteenth Day inclusive from the New Moon*, then they Clash at all those *Years* where you find a *W.* set in the *Column of Dominical Letters*.

D. I intend to make the *Calculation* my self, at my Leisure, to satisfy my Curiosity, not that I suspect your Veracity. But pray what does the Letter *T* signify which is plac'd at some *Years* in the *Column of Dominical Letters*?

C. It stands there to shew that in those *Years* Mr. *Thornton's* Method of solving the Difficulty arising from *Easter Day's* falling sometimes on *March*

(†) See the preceeding Tract, Sect. III.

22d, by telling us as I said before, (*) That in *Leap-Years* the 20th of March is the same as the 21st of March in *Common Years*; and consequently the 21st in *Leap-Years* EASTER DAY must be accounted to be the first Sunday after the first Full Moon, which happens next after the 20th of March. Mr. Thornton thinking thereby to reconcile the Rule with the Table at the Year 1668, which was a *Leap-Year*, not imagining that the Fourteenth Day inclusive after the New Moon would ever happen in *Common Years* on March 21st as it often does; viz. Whenever the Golden Number is 16, as you will see when you make the Calculation you intend.

D. But, pray, Why did you make a Calculation for 532 Years, when perhaps a Calculation for a much smaller Number of Years might have serv'd as well?

C. If you will look at the Close of the Table, you will see the Reason of my so doing; for you will see that the Lunar and Solar Cycle, Golden Number, and Dominical Letter of that Year, are the same as those of the first of the Table; and if you will give your self the trouble to continue the Table, you will find that it will go on in the same Order again.

D. I would fain know the Reason of that, as also the true Meaning and Use of the Lunar and Solar Cycles.

C. I will readily satisfy you as to any Point of this, or any other Nature very readily: But to do this now would take up more Time than I can, or perhaps you would willingly spare now.

D. I will then take my Leave of you. Sir, I am your very humble Servant.

C. Sir, I am yours with all my Heart.

(*) See the preceeding Tract, Sect. III.

F I N I S.



